Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 11] Monday 8-1-1968 [Price 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

SETTLING PRECEDENCE

In the days when King Bhoja was ruling Bharatavarsha with Ujjain as his capital, he set out on a pilgrimage to various holy centres like Haridwar, Brindavan, Prayaga, Kasi, Badri and Ayodhya.

After the completion of his pilgrimage, and on his return journey, his chariot came to a village. A drowsy feeling brought on by the breeze and the view of the green fields, came over him. He closed his eyes and was soon fast asleep.

The charioteer was driving the ratha slowly, and he was forced to stop his vehicle when it came to the village gate as the road was very narrow, and in the other direction, King Mallikaraja's chariot was fast approaching. Then both chariots halted face to face.

One had to give way to the other by going back, so as to enable the other to proceed.

It was the custom of the day that a less powerful king was to go back and allow the more powerful king to proceed first on occasions of this nature. But in this case both the kings were equal in respect of their power and position. Since one was not inferior to the other, the problem of giving right of way rose.

Both the charioteers thought over the situation for a while. Ultimately the charioteer of Bhoja proposed that each should sing about the greatness of their masters, and whoever would appear of less consequence, in their praises, had to withdraw his chariot first. The latter accepted the proposal.

Of course, the charioteer of King Mallikaraja was given the first chance to appreciate his master. He, in drum-like tones said that his great master could win over the strong with a stronger force: the kind with kindness; rebels by authority: pundits with money; the traitor by means of treachery; the sinner by punishment; the trickster by countering; These qualities of his master were noteworthy and none could surpass him in greatness, said the servant. He then asked the charioteer of Bhoja to withdraw.

The latter smiled and started praising his own master's qualities. He said that Bhojaraja could win over the strong by friendship; the rebellious through understanding: pundits with scholarship; He could conquer desire by austerity; win over sinners by pardon; the miserly by largeheartedness; the trickster by tolerance; the poor by means of charity. He ordered the other charioteer to take back his vehicle as well as his challenge.

While King Bhoja was sleeping in the chariot, King Mallika had been the silent hearer of the charioteers' conversation. He realised that Bhoja was the greater by far as he conquered even himself. He ordered his charioteer to give way to Bhoja's chariot!

King Bhoja returned to his capital and heard the story some time later. He appreciated fairmindedness of King Mallikaraja and also his own charioteer's timely wisdom, and honoured them! S. R. K.

\+ + +

That is how they settled rivalries in the old days. Now rivals turn their sleeves, bare their teeth, abuse each other, and fan mob and student riots! The toe dictates to the knee, the knee dictates to the thigh, the thigh dictates to the arm, and the eyebrow dictates to the whiskers. That is Indian Statesmanship today! We are still in the Tshombe Lumumba stage! Ed.

ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿ

ಈಗ್ಗೆ ಸುಮಾರು ೨೩೦ ವರ್ಷಗಳ ಹಿಂದೆ ಮೈಸೂರು ಮಹಾರಾಜರು ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ರಾಜಧಾನಿಯನ್ನು ಮಾಡಿಕೊಂಡಿದ್ದಾಗ ಬೆಟ್ಟದ ಕೋಟೆ ಅರಸುಗಳ ವಂಶಕ್ಕೆ ಸೇರಿದ ಕತ್ತಿ ಗೋಪಾಲರಾಜೆ ಅರಸಿನವರು ಅಲ್ಲಿನ ಒಡ್ಡೋಲಗಕ್ಕೆ ಅಲಂಕಾರಪ್ರಾಯರಾಗಿದ್ದರು. ಅವರಿಗೆ ೧೭೪೨ನೆ ಇಸವಿಯಲ್ಲಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯೆಂಬ ಕುಮಾರಿಯು ಜನಿಸಿದಳು. ಬಾಲ್ಯದಿಂದಲೂ ಕುಮಾರಿಯು ಸೌಂದರ್ಯವತಿಯಾಗಿಯೂ ಅದಕ್ಕೆ ತಕ್ಕಂತೆ ಮೇಧಾವಿಯೂ ಧೈರ್ಯಶಾಲಿಯೂ ಗಾಂಭೀರ್ಯಾದಿ ಸದ್ಗುಣವಿಶಿಷ್ಟಳೂ ಆಗಿದ್ದಳು. ಕುಮಾರಿಗೆ ೯-೧೦ ವರ್ಷಗಳು ತುಂಬುವದರೊಳಗೆ ೧೭೫೧ರಲ್ಲಿ ತಂದೆ ಕತ್ತಿ ಗೋಪಾಲರಾಜೆ ಅರಸಿನವರು ಮೈಸೂರು ಸೈನ್ಯದೊಡನೆ ಮಹಮ್ಮದಾಲಿಗೆ ಆರ್ಕಾಟ್ ನವಾಬ್‌ಗಿರಿಯನ್ನು ಕೊಡಿಸುವುದ ಕ್ಕಾಗಿ ತಿರುಚಿನಾಪಲ್ಲಿಗೆ ಹೋಗಿ ಅಲ್ಲಿ ಇಂಗ್ಲಿಷ್‌ನವರಿಗೆ ಕೈಸೆರೆಯಾಗಿ ಹೋದರು. ಇದರಿಂದ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ಸಂಸಾರಕ್ಕೆ ಮೋಡ ಮುಸುಕಿದಂತಾಯಿತು. ಇವರ ಮಾತಾಮಹರು ಇವರುಗಳ ಯೋಗಕ್ಷೇಮವನ್ನು ನೋಡಿಕೊಂಡು ಮಕ್ಕಳುಗಳಿಗೆ ಕನ್ನಡ ಸಂಸ್ಕೃತದಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಮಾಡಿಸಿದರು. ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯೂ ಈ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಹೊಂದಿ ರಾಮಾಯಣ, ಮಹಾಭಾರತ ಮುಂತಾದ ಪುರಾಣಗಳನ್ನೂ ಪುಣ್ಯಕಥೆಗಳನ್ನೂ ಮನನಮಾಡಿಕೊಂಡು ಸೀತೆ ಸಾವಿತ್ರಿ ದ್ರೌಪದಿ ಅನಸೂಯೆ ಸುಕನ್ಯೆ ದಮಯಂತಿ ಕುಂತಿ ಗಾಂಧಾರಿ ಮುಂತಾದ ಕೀರ್ತಿಶೇಷರಾದ ಪೂರ್ವ ಮಹಿಳೆಯರ ತೇಜಸ್ಸನ್ನು ತಮ್ಮ ಹೃದಯದಲ್ಲಿ ಗ್ರಹಿಸಿದ್ದರು. ಹೀಗೆಯೇ ಪ್ರವರ್ಧಮಾನರಾಗಿ ೧೭೫೯ರ ಹೊತ್ತಿಗೆ ೧೭ ವರ್ಷ ತುಂಬಲು ನವಯೌವನದಿಂದ ಶೋಭಿತರಾಗಿ ಅರಸುಗಳ ಕುಲದ ಪಲ್ಲಿಲ್ಲಾ ಮಹಾತೇಜಸ್ವಿನಿಯೂ ರೂಪವತಿಯೂ ಎಂದು ಪ್ರಖ್ಯಾತರಾದರು.

೧೭೫೯ರಲ್ಲಿ ಮಹಾರಾಜರಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪತ್ನಿ ಕರಾಚೂರಿ ನಂಜರಾಜಯ್ಯನವರ ಕುಮಾರ್ತಿ ದೇವಾಜಮ್ಮಣ್ಣಿಯವರು ದೊರೆಗಳವರಿಗೆ ಪುನಃ ವಿವಾಹವಾಗಬೇಕೆಂದು ಯೋಚಿಸಿ ಕುಮಾರಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರನ್ನೂ ಬೇಲೂರ್ ದೇವಾಜಮ್ಮಣ್ಣಿಯವರನ್ನೂ ಪಾಣಿಗ್ರಹಣಮಾಡಿಸಿದರು. ಅನಂತರ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ಅರಮನೆಯಲ್ಲಿದ್ದುಕೊಂಡು ಪತಿಪರಾಯಣೆಯಾಗಿ ಮಾತೃಶ್ರೀ ದೇವಾಜಮ್ಮಣ್ಣಿಯವರ ಪ್ರೀತಿಗೆ ಪಾತ್ರರಾಗಿದ್ದರು. ಮೂರನೆವರ್ಷ ದೇವಾಜಮ್ಮಣ್ಣಿಯವರಿಗೂ ಮಹಾರಾಜರಿಗೂ ಮನಸ್ತಾಪ ಬಂದು ಪರಸ್ಪರ ಮಾತು ಬಿಟ್ಟುಹೋಗಲು ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ಇಬ್ಬರಲ್ಲಿಯೂ ವಿಹಿತವಾಗಿ ನಡೆದುಕೊಳ್ಳುವುದು ಕಷ್ಟವಾದರೂ ತಮ್ಮ ಜಾಣತನದಿಂದಲೂ ವಿವೇಕದಿಂದಲೂ ಇಬ್ಬರಿಗೂ ಬೇಕಾದವರಾಗಿದ್ದರು.

೧೭೬೨ರಲ್ಲಿ ಮಾತೃಶ್ರೀಯವರು ತಮಗೆ ಸದ್ಗತಿಯುಂಟಾಗಲೆಂದು ಕೆಲವು ಬ್ರಾಹ್ಮಣರಿಗೆ ಗೃಹದಾನ ಭೂದಾನಗಳನ್ನು ಮಾಡಬೇಕೆಂಬ ಕೋರಿಕೆಯನ್ನು ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರಿಗೆ ತಿಳಿಸಲು ಅವರು ಮಹಾರಾಜರನ್ನು ಅದಕ್ಕೆ ಒಪ್ಪಿಸಿ ನಂಜನಗೂಡು ಮೇಲುಕೋಟೆ ಮತ್ತು ಯಡತೊರೆಗಳಲ್ಲಿ "ದೇವಾಂಬಾ ಅಗ್ರಹಾರ" ವೆಂಬ ಮೂರು ಅಗ್ರಹಾರಗಳನ್ನು ಕಟ್ಟಿಸಿ ೨೫೫ ಸರ್ವಮಾನ್ಯ ವೃತ್ತಿಗಳೊಡನೆ ಬ್ರಾಹ್ಮಣರಿಗೆ ಮಹಾರಾಜರ ಸ್ವಹಸ್ತದಿಂದ ಧಾರಾಪುರಸ್ಸರವಾಗಿ ದಾನಮಾಡಿಸಿ ದಾನಶಾಸನಗಳನ್ನೂ ಬರೆಸಿ ಕೊಡಿಸಿದರು.

ಹೀಗಿರುತ್ತಿರುವಲ್ಲಿ ಅತ್ತಲಾಗಿ ಇದಕ್ಕೆ ಸುಮಾರು ೧೦-೨೦ ವರ್ಷಗಳ ಹಿಂದೆ ಮಹಾರಾಜರವರು ಹತ್ತು ಸಾವಿರ ವರಹಗಳಿಗೆ ಕೊಂಡುಕೊಂಡು ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ತಂದೆ ಬೆಂಗಳೂರಿನಲ್ಲಿದ್ದ ಕತ್ತಿ ಗೋಪಾಲರಾಯರವರಲ್ಲಿ ತೈನಾತಾಗಿ ಬಿಟ್ಟಿದ್ದ ಹೈದರ್‌ಅಲಿಖಾನ್ ಎಂಬ ಮುಸಲ್ಮಾನ್ ವೀರನು ಕ್ರಮವಾಗಿ ಪ್ರಬಲನಾಗಿ ಅವನ ಸಾಮರ್ಥ್ಯವು ಕಾಡುಗಿಚ್ಚಿನಂತೆ ಎಲ್ಲಾ ಕಡೆಯಲ್ಲಿಯೂ ಹರಡುತ್ತಿದ್ದಿತು. ಆ ಕಾಲದಲ್ಲಿ ಸಂಸ್ಥಾನದ ಆಳ್ವಿಕೆಯಲ್ಲಿ ಅಧಿಕಾರಿಗಳಾಗಿದ್ದ ದಳವಾಯಿ ದೇವರಾಜಯ್ಯ, ಸರ್ವಾಧಿಕಾರಿ ನಂಜರಾಜಯ್ಯ, ಕರಾಚೂರಿ ನಂಜರಾಜಯ್ಯ, ಪ್ರಧಾನ ವೆಂಕಟಪತಯ್ಯ, ದಿವಾಣ ಖಂಡೇರಾವ್ ಎಂಬವರಿಗೂ ಹೈದರಲ್ಲಿಖಾನನಿಗೂ ದ್ವೇಷಗಳು ಹುಟ್ಟಿ ಅದರಿಂದ ದೇಶದ ಪ್ರಜೆಗಳಿಗೆ ನಾನಾಕಷ್ಟಗಳು ಉಂಟಾಗಿ ಕಡೆಗೆ ಅವರುಗಳೆಲ್ಲರೂ ಸತ್ತು ಕೆಟ್ಟು, ದೇಶಭ್ರಷ್ಟರಾಗಿ ಹೈದರಲ್ಲಿಖಾನನೇ ಸಂಸ್ಥಾನದ ಮೇಲ್ವಿಚಾರಣೆಗೆ ನಾಯಕನಾದನು.

ಅವನ ಮಾತಿನ ಮುಂದೆ ಮಹಾರಾಜರವರ ಮತ್ತು ಮಹಾಮಾತೃಶ್ರೀಯವರ ಮಾತುಗಳು ಕೂಡ ನಡೆಯುವದು ಅಸಾಧ್ಯವಾಯಿತು. ಸುಮಾರು ೧೭೬೦ರಲ್ಲಿ ಮದ್ರಾಸ್ ಆಧಿಪತ್ಯದಲ್ಲಿ ಇಂಗ್ಲೀಷರಿಗೂ ಫ್ರೆಂಚರಿಗೂ ಯುದ್ಧವು ಹುಟ್ಟಿ ಇಂಗ್ಲೀಷರು ತಮಗೆ ಸಹಾಯವನ್ನು ಕಳುಹಿಸಿಕೊಡಬೇಕೆಂದು ಮಹಾರಾಜರನ್ನು ಪ್ರಾರ್ಥಿಸಿ ಕಾಗದವನ್ನು ಕಳುಹಿಸಿದರು. ಹಾಗೆಯೆ ಫ್ರೆಂಚರೂ ತಮಗೆ ಸಹಾಯವನ್ನು ಮಾಡಬೇಕೆಂದು ಹೈದರಲ್ಲಿಯ ಮೂಲಕ ಕಾಗದವನ್ನು ಕಳುಹಿಸಿದರು. ಮಹಾರಾಜರೂ ದೇವಾಜಮ್ಮಣ್ಣಿಯವರೂ ಇಂಗ್ಲೀಷರಿಗೆ ಸಹಾಯಮಾಡಬೇಕೆಂದು ಅಪ್ಪಣೆಮಾಡಿದರೂ ಹೈದರನು ಅದನ್ನು ಉಲ್ಲಂಘಿಸಿ ಫ್ರೆಂಚರ ಕಡೆಗೆ ಸೈನ್ಯವನ್ನು ಕಳುಹಿಸಿ ಇಂಗ್ಲೀಷರನ್ನು ಸೋಲಿಸಿದನು. ಹೀಗೆ ಉದ್ಧತನಾಗಿದ್ದ ಇವನು ರಾಜಮನೆತನಕ್ಕೆ ಏನು ಕೆಡಕನ್ನುಂಟುಮಾಡುತ್ತಾನೊ ಎಂದು ಮಹಾ ಮಾತೃಶ್ರೀಯವರಿಗೂ ಮಹಾರಾಜರವರಿಗೂ ಹೆದರಿಕೆಯುಂಟಾಗಿ ಅವರು ರಾಯದುರ್ಗಂ ಶ್ರೀನಿವಾಸರಾಯರೆಂಬವರನ್ನು ಮದ್ರಾಸಿನ ಗವರ್ನರಾದ ಲಾರ್ಡ್ ಪಿಗಟ್ ಎಂಬವನಲ್ಲಿಗೆ ಸಹಾಯವನ್ನು ಕೋರಿ ಕಳುಹಿಸಿದರು. ಆದರೆ ಆ ಪ್ರಯತ್ನವು ಸಫಲವಾಗದಿದ್ದರೂ ಈ ಸಂದರ್ಭದಲ್ಲಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ತಂದೆಯಾದ ಕತ್ತಿ ಗೋಪಾಲರಾಜೆ ಅರಸಿನವರಿಗೆ ತಿರುಚಿನಾಪಲ್ಲಿಯಿಂದ ಬಿಡುಗಡೆಯಾಗಿ ಅವರು ತಮ್ಮ ಚಿರವಿರಹಿತರಾದ ಪತ್ನೀಪುತ್ರರನು ಬಂದು ಸೇರಿದರು.

(ಮುಂದುವರಿಯುವದು)

GREETINGS FROM EAST GERMANY

ALL
peoples
on earth
cultivate
traditions which
have been handed
down from generation
to generation over centuries
Christmas is such a tradition in
many countries, including the German
Democratic Republic. It is celebrated in
accordance with various customs and habits in
every region. The Catholic and protestant Christians
in the GDR celebrate the feast of
Christmas in accordance with their
church laws. But many popular customs
have also been preserved. In some parts of
the GDR the return of the light, of the Sun, the source
of all life on earth is celebrated in December, the darkest
period of the year. But no matter what the customs be, one
thing is common in all families of the GDR, the fire-tree decorated
with coloured balls, tinsel, nuts, apples, cookies and, last but not
least, candles. In the light of candles the family
meets on 24 December, Christmas Eve, to delight one
another with presents. Christmas Eve is the day whose arrival
is most impatiently looked forward to by the children. It is the climax
of weeks of preparation for this festival. Weeks before Christmas the
typical ginger biscuits and cakes have to be prepared, presents for the family
members, relatives and friends purchased, the
children get busy making presents for their parents
and decorations for the Christmas tree. For shops they are
indeed the busiest weeks of the year, for the rush of buyers
increases manifold. There are special shopping hours at this time of the
year and Christmas bazaars go up in all major towns of the country. These
bazaars offer everything from fruits to high-class luxury goods and of course
entertainment for young and old: merry-go-rounds, Punch and Judy shows,
lotteries, fairy-tale shows. The roast-chicken and sausage stalls have record sales,
too, because visitors linger on and stroll around the bazaar for hours together. Berlin's
Chritmas bazaar has a tradition of over 400 years' standing and
its Christmas tree of about 30 metres height is seen all over the
city. Bright illumination of shops and other places is a typical feature
of the Christmas season in the GDR—as it is in India during the Divali
Festival. On Christmas Eve the light of the candles is reflected ten-fold in
the eyes of the children, sparkling and wide open with expectation and joy.
Our children today do not know of poverty and misery. They are enjoying a life
of happiness, security and prosperity. But their parents and especially the grand-
parents do remember the times when many children went begging and singing
Christmas carols before the houses of the rich and were awarded by a handful of
ginger bread and nuts—the only present of theirs.
Then again there are the memories of the years of war when
in probably every German family one or more members wer not
at home and had to spend the festival of peace in the trenches of war.
And today also there are divided families in divided Germany. There is
war in Vietnam, misery and poverty in many countries of this earth. The
elders therefore will silently pledge to do everything possible to preserve
the happiness of the children and spare them the sad experiences of theirs.
With the pealing of the Christmas bells will go out the ancient and yet so young
message: Peace on earth and goodwill to all Men. We wish the people of India and
especially our readers a healthy Merry Christmas and a life in peace and prosperity!

LANGUAGE CENTRE

The Presidio of Monterey in California is one of the oldest Army posts in the United States. In fact, it is older than the United States itself because Spanish settlers established it in 1770.

On this 409-acre (164-hectare) post, whose adjacent Pacific shoreline area was once described by Robert Louis Stevenson, famous Scottish novelist, as "the most beautiful and inspiring meeting of land and water anywhere in the world," is located the largest language centre in the free world.

Here the Defence Language Institute's West Coast branch teaches 25 languages, ranging from Arabic and Albanian to Swahili and Vietnamese, to officers and enlisted men who will be assigned to duty in countries around the world.

Here students are taught to speak, read, write and understand Albanian, Arabic, Bulgarian, Chinese-Cantonese, Chinese—Mandarin, Czech, French, German, Greek, Hungarian, Indonesian, Italian, Japanese, Korean, Persian, Polish, Portuguese, Rumanian, Russian, Serbo-Croatian, Spanish, Swahik, Thai, Turkish and Vietnamese.

These 25 languages represent nearly 60 cultures and enable U.S. military personnel to communicate with nearly 75 per cent of the world's population.

About 7,000 military personnel get full-time language training each year at the Presidio of Monterey; the Defence Language Institute's smaller East Coast branch in Washington; the State Department's Foreign Service Institute; seven commercial schools in Washington, as well as Syracuse (New York State) and Indiana State Universities. Of these 7,000 students, more than 4,000 attend the Monetary centre.

Military language training in the United States dates back to November 1941 when the U.S. Army Language School was established at the Presidio in San Francisco. On July 1, 1963, the Department of Defence consolidated its various language training programmes and founded the present Defence Language Institute with headquarters in Washington.

Colonel Jack M. Duncan, himself a Spanish-language graduate of the Monterey school, is director of the Defence Language Institute. He says: "Foreign language training is important to improve international relations. A knowledge of foreign languages has become essential to the highly mobile flexible units needed by the U.S. military services to meet challenges anywhere on the globe!

"An adequate pool of military men and women, skilled in foreign languages, is necessary because a large measure of success in the struggle for men's minds depends on this training. Language is truly America's sidearm for peace."

More than 500 men and women teach at the Defence Language Institute faculties, 440 at Monterey and 60 at centre in Washington. Most are foreignborn, but naturalised American citizens. Included are descendants of royalty, prominent artists, musicians, educators, judges, former government officials of their native lands, and those deposed as the result of internal revolts and communist aggression.

Among those on the Institute faculty is Dr. Manuel B. Monela, who holds three doctorate degrees from the University of Havana and was First Secretary of the Cuban Embassy in Washington, in 1958-59, resigning this post in protest against the Castro regime. Another teacher is Dr. Julia Chen, who was born in Pukien, China, came to the United States to study, and received her M.A. and Ph.D. degrees at American University in Washington. She heads the Far East division of the Institute's branch in Washington.

(To be continued.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.', "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D. Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha Vol. II."

* * *

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, I copy "Sanskrit Wisdom", by G. R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I:

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* * *

Kindly supply us Bhojaraja's Shringara Prakasha
3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

* *

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 copy.

Please suppl Sanskrit Wisdom 3 copies.

* *

SANSKRIT PUSTAK BHANDAR, Calcutta:

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.

Please supply 2 copies Shringara Prakasha.

* *

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G. R. Josyer 5 copies.

Please supply History of Mysore 6 copies.

* *

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

* *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVIII No. 12-13] Monday 15-1-68 & 22-1-1968 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

"We regret to announce the demise on 12-1-1968,—at 2-30 A.M. — of Sreemati Shingaramma,—Mrs. G. R. Josyer,—deeply mourned by a large circle of relatives. She was enlightened, artistic, pious, and generous. She had inspired the starting of the National Girls' High School for promoting Women's Education in Mysore. As a mark of respect the school was closed for the day; the pupils and teachers visited the residence in batches and paid last respects to the mortal remains. Hundreds with wet eyes lined the street on both sides as the bier was conveyed for cremation. She was 54, and has left a void in the hearts of her daughters, sons, daughters-in-law and sons-in-law, and numerous relatives."

ಮೈಸೂರಿನ ಹಿರಿಯರಾದ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರ ಕುಟುಂಬ ಶ್ರೀಮತಿ ಶಿಂಗಾರಮ್ಮನವರು 11ನೇ ತಾರೀಖು ವೈಕುಂಠ ಏಕಾದಶಿ ರಾತ್ರಿ, ಚಳಿಗೆ ವಯಸ್ಸಿನಲ್ಲಿ ಪರಂಧಾಮವನ್ನೈದಿದರೆಂದು ತಿಳಿಸಲು ವಿಷಾದಿಸುತ್ತೇವೆ. ಅವರು ಸದ್ಗುಣಿಗಳೂ ಕುಶಲಿಗಳೂ ಸಹೃದಯರೂ ಜನಾನುರಾಗಿಗಳೂ ಆಗಿದ್ದರು. ಅವರ ಪ್ರೇರಣೆಯಿಂದ ಸ್ತ್ರೀವಿದ್ಯಾಭ್ಯಾಸದ ಏಳಿಗೆಗಾಗಿ ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲು ಸ್ಥಾಪಿತವಾಗಿ ಅಲ್ಲಿನ ವಿದ್ಯಾರ್ಥಿನಿಯರು ಎಂ.ಎ. ಮುಂತಾಗಿ ಪ್ಯಾಳ್ ಮಾಡಿ ರಿಸರ್ಚ್ ಸ್ಕಾಲರುಗಳಾಗಿಯೂ ಉಪಾಧ್ಯಾಯಿನಿಯರಾಗಿಯೂ ಗೃಹಿಣಿಯರಾಗಿಯೂ ವೈದ್ಯವಿದ್ಯಾರ್ಥಿನಿಯರಾಗಿಯೂ ಮುಂದುವರಿದಿದಾರೆ. ಮೃತರ ಗೌರವಕ್ಕಾಗಿ ಆ ದಿನ ಸ್ಕೂಲು ಮುಚ್ಚಲ್ಪಟ್ಟು ವಿದ್ಯಾರ್ಥಿನಿಯರೂ ಉಪಾಧ್ಯಾಯಿನಿಯರೂ ಹೋಗಿ ಸಾಲಂಕೃತ ಕಳೇಬರಕ್ಕೆ ಅಂತ್ಯಗೌರವವನ್ನು ಅರ್ಪಿಸಿದರು. ಅವರು ಕಳೆದ ೨ ವರ್ಷಗಳಿಂದ ಡಯಬಿಟಿಸ್‌ನಿಂದ ಪೀಡಿತರಾಗಿ ವೈದ್ಯಚಿಕಿತ್ಸೆಯು ಫಲಿಸದೆ ದೈವಗತಿಯನ್ನು ಹೊಂದಿ, ಇಬ್ಬರು ಗಂಡು ಮಕ್ಕಳು ೫ ಜನ ಹೆಣ್ಣುಮಕ್ಕಳು. ಸೊಸೆಯರು ಅಳಿಯಂದಿರುಗಳನ್ನು ದುಃಖಕ್ಕೆ ಈಡುಮಾಡಿದಾರೆ. ಅವರ ಆತ್ಮಕ್ಕೆ ಶಾಂತಿಯನ್ನು ಕೋರಿ ಬಂಧುವರ್ಗದವರಿಗೆ ಹೃತ್ಪೂರ್ವಕವಾದ ಸಂತಾಪವನ್ನು ಸೂಚಿಸುತ್ತೇವೆ.

So all lives end, whatever they achieve, and whatever they don't achieve. Yet old and young,—from doddering old Rajagopalachari down to utterly misguided schoolboys,—indulge in reckless violence to enforce head-strong aims, and pursue chronic curruption to amass worthless money, and spend time in monkey tricks like planting dog's heart in man, harassing harmless elephants, landing on Moon while Greenland and Siberia, Sahara, and most of Canada and Australia are uninhabitable, and building dreamy plans on quicksands!

Editor.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-|	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

LANGUAGE CENTRE

in U. S. A.

(*Continued from last issue*)

More than 70 per cent of the present faculty has been employed continuously by the institute for more than 10 years. Many of them are fluent in two or more languages.

These instructors teach not only speaking, writing and reading skills, but history, geopolitics, customs and other cultural facets as well as the culinary arts of different countries. Thus, graduates are fully equipped to communicate effectively with people in the countries to which they become assigned.

To gain admission to the Defence Language Institute, a member of the armed forces must be at least a high school graduate, have no speech impediment or hearing defect, and attain an acceptable score in a language aptitude test.

Students at the Institute find little time for pleasure. Their course of instruction is tough. Each student spends six hours a day, five days a week, in classes. He is expected to devote three additional hours to homework in the evening. Usually his homework assignment includes listening to tape recordings and memorising a dialogue for recitation the next day in class.

Students enrolled in the basic courses of from 24 to 47 weeks (depending on the difficulty of the language) achieve the minimum proficiency required for advisory duties and similar positions overseas. Intermediate and advanced courses are available for additional proficiency in two of the more difficult languages. Some courses are only 12 weeks long for those students requiring very limited proficiency in the language.

The Defence Language Institute uses unique audio-lingual methods that have attracted scholars around the world. These latest advances in applied linguistics emphasise comprehension and speaking skills. Fluent and accurate conversations with pronunciation approximately that of a native-born speaker — that is the Institute's ultimate objective.

Students in the classroom speak and rehearse the language constantly. Students are provided with a portable taperecorder, a supply of tapes and earphones. The sound of the language comes first; reading, speaking and grammar follow. Classes are kept down to eight students each.

"Students from the very beginning of instruction are taught to think in the new language," says Colonel Duncon. "In this way, each student learns, as does a child, to hear sounds, to imitate sounds, and then to understand meanings.

"Visual aids, pictures, objects and models make it much easier for the instructor to convey meanings. In later phases of training, students take part in mock situation from barbershop to military actions to help transfer their new language from classroom to life situations.

"Once the student becomes more skilled in sounds and their reproduction, stress is put on the building of complex sentences, grammatical accuracy, and simultaneous oral translation from English into the language. "Then the student works for a wider vocabulary and learning the civilisation of the country. Finally, he becomes capable of translating normal technical or military conversations, or of discussing current events without effort and good control of the language."

Since there are few commercially-available textbooks suited to military language requirements, the Institute prepares and prints its own books. If a student is studying Russian, for example, he gets a supply of 30 text-

(*Continued on page 6.*)

The Rationalist

ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿ

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಇತ್ತಲಾಗಿ ಹೈದರಲ್ಲಿಯು ಸೈನ್ಯವನ್ನು ತನ್ನ ವಶದಲ್ಲಿಟ್ಟುಕೊಂಡು ಆ ಬಲದಿಂದ ರಾಜ್ಯದ ಸಮಸ್ತವಾದ ಕಾರುಕರ್ದುಗಳಿಗೂ ತಾನೇ ಅಧಿಪತಿಯಾಗಿ ಅವನಿಗೆ ಯಾರೂ ಎದುರಿಲ್ಲದೆ ಪ್ರಚಂಡನಾಗಿದ್ದನು. ಈ ಸಂದರ್ಭದಲ್ಲಿಯೇ ಮಹಾ ಮಾತೃಶ್ರೀ ದೇವಾಜಮ್ಮಣ್ಣಿಯವರಿಗೆ ಅವಸಾನಕಾಲವು ಪ್ರಾಪ್ತವಾಗಲು ಅವರು ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರನ್ನು ಕರೆದು "ಅಮ್ಮ, ನನಗೆ ಕಾಲವು ಸವಿಾಪಿಸಿದೆ. ನಮ್ಮ ಪ್ರಯತ್ನಗಳೆಲ್ಲವೂ ವಿಫಲವಾಗಿ ನಮ್ಮ ರಾಜ್ಯವು ತುರುಕರ ಕೈ ಸೇರುವಂತಿದೆ. ನಮ್ಮ ಅಸ್ತರೆಲ್ಲರೂ ಮಡಿಯುತ್ತಿರುವರು. ನೀನು ಚತುರಳು. ಚೆನ್ನಾಗಿ ಯೋಚಿಸಿ ಹೊರಗೆ ಬಲಿಷ್ಠರಾಗಿರುವವರ ಸ್ನೇಹ ಮತ್ತು ಸಹಾಯಗಳನ್ನು ಹೊಂದಿ ರಾಜ್ಯವನ್ನು ಪುನಃ ಕೈವಶವಾಡಿಕೊ," ಎಂದು ಹೇಳಿ ಮೃತಿಯನ್ನು ಹೊಂದಿದರು. ಇದಾದ ತರುಣದಲ್ಲಿ ಮಹಾರಾಜರ ಕಿರಿಯ ಪತ್ನಿಯಾದ ದೇವಾಜಮ್ಮಣ್ಣಿಯವರು ಬೆಟ್ಟದ ಚಾಮರಾಜ ಒಡೆಯರೆಂಬ ಪುತ್ರನನ್ನು ಬಿಟ್ಟು ಪರಲೋಕವನ್ನು ಹೊಂದಿದರು.

ಅನಂತರ ಎರಡು ಮೂರು ವರ್ಷಗಳಲ್ಲಿ ೧೭೬೬ ರಲ್ಲಿ ಮಹಾರಾಜ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ಚಿಂತಾವಸ್ಥೆಯನ್ನು ಹೊಂದಿ ತಮ್ಮ ಪ್ರಿಯಪತ್ನಿ ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರನ್ನು ಕರೆದು "ಪ್ರಿಯೆ, ನನ್ನ ಜಿಲ್ಲೆಕೆಯಲ್ಲಿ ದೇಶವು ತುರುಕರ ಕೈಸೇರಿತು. ನನ್ನ ಪ್ರಯತ್ನಗಳೆಲ್ಲವೂ ವಿಫಲವಾದವು. ಈ ಮುಖವು ನನ್ನನ್ನು ಪರಲೋಕದಲ್ಲಿಯೂ ಬಾಧಿಸೀತು. ನೀನಾದರೂ ಮಕ್ಕಳನ್ನು ನೋಡಿಕೊಂಡು ಅವುಗಳಿಗೆ ರಾಜ್ಯವು ಪುನಃ ಬರುವಂತೆ ಸಾಧಿಸಿಕೊ," ಎಂದು ಹೇಳಿ ಪರಿಂಧಾನವನ್ನೆಸೆದರು. ಆಗತಾನೆ ನವಯೌವನದಿಂದ ಅಲಂಕೃತರಾಗಿದ್ದ ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರಿಗೆ ವೈಧವ್ಯಶೋಕವೂ, ಅಸಹಾಯತೆಯೂ, ಪರಾಧೀನತ್ವವೂ ಉಂಟಾಗಿ ಮಹಾದುಃಖವು ಪ್ರಾಪ್ತವಾಯಿತು.

ಇಷ್ಟೇಅಲ್ಲದೆ ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ಹೈದರನಕಡೆ ಖಿಲ್ಲೆದಾರನಾದ ಮೊಗದುಂಖಾನನೆಂಬುವನು ಮಹಾರಾಜರ ಬಂಗಾರದ ಹೆಂಗಸು ವಿಟ್ಟ ದೇವಮ್ಮನಿಂಬವಳ ಪ್ರೇರಣೆಯ ಮೇರೆ ಹಿರಿಯ ರಾಜಕುಮಾರನನ್ನು ಬಿಟ್ಟು ಎರಡನೆಯ ರಾಜಕುಮಾರ ಬೆಟ್ಟದ ಚಾಮರಾಜ ಒಡೆಯರಿಗೆ ಪಟ್ಟವನ್ನು ಕಟ್ಟಿಸಿ ಅವರ ಸಾಕುತಾಯಿಯಾದ ವಿಟ್ಟ ದೇವಮ್ಮನಿಗೆ ಅರಮನೆಯ ಸರ್ವಾಧಿಕಾರವನ್ನು ಒಪ್ಪಿಸಿದನು.

ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ಇದನ್ನು ನೋಡಿ ಮಹಾ ಚಿಂತಾಕ್ರಾಂತರಾಗಿ ದಿಕ್ಕ್ತೋಚದೆ ಹಿಂದೆ ಮಹಾಮಾತೃಶ್ರೀ ದೇವಾಜಮ್ಮಣ್ಣಿಯವರಿಗೆ ಆಪ್ತರಾಗಿದ್ದ ಪ್ರಧಾನ ಗೋವಿಂದರಾಜಯ್ಯನವ ಮಕ್ಕಳು ಪ್ರಧಾನ ತಿರುಮಲರಾಯರನ್ನು ಬರಮಾಡಿಕೊಂಡು ಅವರಿಗೆ ರಾಜಮನೆತನದ ದುರ್ದೆಶೆಯನ್ನು ವಿವರಿಸಿ ದೈವ ಕೃಪೆಯಿಂದ ತಾವು ರಾಜಪದವಿಯನ್ನು ಪುನಃ ಉಚ್ಚಸ್ಥಿತಿಗೆ ತರುವ ದಾಗಿಯೂ ಆ ಪ್ರಯತ್ನದಲ್ಲಿ ತಿರುಮಲರಾಯರು ಸಹಾಯವಾಡಬೇಕೆಂಬದಾಗಿಯೂ, ಪ್ರತಿಫಲದಲ್ಲಿ ಹೈದರಲ್ಲಿಗೆ ಹೋಗಿ ನಂಜರಾಜ ಒಡೆಯರವರಿಗೆ ಪಟ್ಟವನ್ನು ಕಟ್ಟಸಬೇಕೆಂಬದಾಗಿಯೂ ನಿರೂಪಿಸಿದರು. ಅವರಂತೆ ತಿರು ಎಲರಾಯರು ಕೊಯಿಮತ್ತೂರಿನಲ್ಲಿದ್ದ ಹೈದರಲ್ಲಿಯನ್ನು ನೋಡಿ ಅವನಿಂದ ನಂಜರಾಜಒಡೆಯರವರಿಗೆ ಪಟ್ಟಕಟ್ಟಿಸುವಂತೆ ಅಪ್ಪಣೆಯನ್ನು ಪಡೆದು ಬಂದು ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ಉದ್ದೇಶವನ್ನು ಸಾಧಿಸಿದರು.

ಆದರೂ ಹೈದರನ ನಿರ್ಬಂಧವು ದಿನೇದಿನೇ ಸಹಿಸಲಶಕ್ಯವಾಗುತ್ತಿದ್ದುದರಿಂದ ೧೭೬೯ ರಲ್ಲಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ಏನು ಮಾಡುವುದೆಂದು ಯೋಚಿಸಿ ಪುಣೆಯಲ್ಲಿ ಮರಾಟೆ ಪೇಷ್ವೆ ಮಾಧವರಾಯನಿಗೆ ವುಟ್ಟಮಾದಣ್ಣನೆಂಬ ರಾಯಭಾರಿಯಮೂಲಕ ಮೈಸೂರಿಗೆ ಸೈನ್ಯವನ್ನು ತಂದು ಹೈದರಲ್ಲಿಯನ್ನು ನಿರ್ಮೂಲವಾಡಬೇಕೆಂದು ಹೇಳಿ ಕಳುಹಿಸಿದರು. ಆದರಂತೆ ಮರಾಟೆಯ ಸೈನ್ಯವು ಬರಲು ಹೈದರನು ಜಾಣತನದಿಂದ ಅವರೊಡನೆ ಸಂಧಿಮಾಡಿಕೊಂಡು ಹಿಂದಕ್ಕೆ ಕಳುಹಿಸಿಬಿಟ್ಟನು. ನಂತರ ರಾಜಮನೆತನದ ಮೇಲೆ ಅವನ ನಿರ್ಬಂಧವು ಮತ್ತಷ್ಟು ಹೆಚ್ಚಿತು.

ಎರಡುವರ್ಷಗಳ ನಂತರ ಪುನಃ ಮರಾಟೆಯವರು ಮೈಸೂರಿನ ಮೇಲೆ ದಂಡೆತ್ತಿ ಬರಲು ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ಹೈದರನಿಗೆ ವಿರೋಧವಾಗಿ ಅವರಿಗೆ ಮಳೂರ್ ಕೃಷ್ಣಮಾಚಾರ್ಯರೆಂಬವರ ಮೂಲಕ ಪತ್ರವನ್ನು ಕಳುಹಿಸಿದರು. ಹೈದರನು ಈಗಲೂ ಅವರೊಡನೆ ಸಂಧಿಮಾಡಿಕೊಂಡುಬಿಟ್ಟು ರಾಜಪರಿವಾರದಲ್ಲೂ ಆಪ್ತರಲ್ಲೂ ಅನೇಕರನ್ನು ಜೈಲು ಮುಂತಾದ ನಾನಾಹಿಂಸೆಗಳಿಗೆ ಗುರಿಮಾಡಿ ತಿರುಮಲರಾಯರನ್ನು ಶ್ರೀರಂಗಪಟ್ಟಣವನ್ನು ಬಿಟ್ಟು ಕಡಪೆಯಲ್ಲಿರುವಂತೆ ಕಳುಹಿಸಿದನು.

೧೭೭೮ ರಲ್ಲಿ ಬೆಟ್ಟದ ಚಾಮರಾಜ ಒಡೆಯರವರು ಅಕಾಲದಲ್ಲಿ ನಿರ್ಯಾಣವನ್ನು ಹೊಂದಿ ಪಟ್ಟಾಭಿಷೇಕಕ್ಕೆ ರಾಜಸಂತತಿಯು ಇಲ್ಲದೆ ಹೋಗಲು ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ತಮ್ಮ ಬಂಧುವರ್ಗದಲ್ಲಿ ಒಂದು ಬಾಲಕನನ್ನು ದತ್ತುಮಾಡಿಕೊಂಡು ಪಟ್ಟಾಭಿಷೇಕ ಮಾಡಿಸಬೇಕೆಂದು ಯೋಚಿಸಿದರು. ಆದರೆ ಹೈದರಲ್ಲಿಯು ಅದಕ್ಕೆ ಒಪ್ಪದೆ ತನಗೆ ತೋರಿದ ಒಬ್ಬ ಹುಡುಗನನ್ನು ಅವರಿಗೆ ಬಲಾತ್ಕಾರವಾಗಿ ದತ್ತುಮಾಡಿಸಿ ಖಾಸಾ ಚಾಮರಾಜಒಡೆಯರೆಂಬ ಹೆಸರಿನಿಂದ ಪಟ್ಟಾಭಿಷೇಕವನ್ನು ನಡೆಸಿದನು. ಇದಲ್ಲದೆ ಅರಮನೆ ಮೇಲ್ವಿಚಾರಣೆಗೆ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜರವರ ಮತ್ತೊಬ್ಬಳು ಬಂಗಾರದ ಹೆಂಗಸು ಮುದ್ದುಮಲ್ಲಮ್ಮನೆಂಬುವಳನ್ನು ನೇಮಿಸಿ ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರನ್ನು ಅರಮನೆಯಿಂದ ಹೊರಗೆ ಬೇರೆಕಡೆ ಇಡಿಸಿದನು.

ಈ ಅವಮಾನದಿಂದ ಮಹಾರಾಣಿಯವರು ಮತ್ತಷ್ಟು ಚಿಂತಾಕ್ರಾಂತರಾದರು. ಹೈದರನ ಪ್ರಾಬಲ್ಯವನ್ನು ಅಡಗಿಸಬೇಕೆಂದು

ತಾವು ಮಾಡಿದ ಪ್ರಯತ್ನಗಳೆಲ್ಲಾ ತಮ್ಮ ಮೇಲೆಯೆ ತಿರುಗಿಬಿದ್ದವು. ಮರಾಟಿಯವರು ಹಿಡಿದ ಕೆಲಸವನ್ನು ಮುಗಿಸದೆ ಹಾಗೆ ಹಾಗೆಯೆ ಹಿಂತಿರುಗಿ ಹೋಗುತ್ತಿದ್ದರು. ಯಾವ ಕೆಲಸವನ್ನು ಮಾಡುವದಕ್ಕೂ ಧನ ಜನ ಸಹಾಯಗಳು ಕಡಮೆ. ಹೈದರಿಗೆ ಸ್ವಲ್ಪ ಸೂಚನೆ ತಿಳಿದರೆ ತಮ್ಮನ್ನೇ ವಿಷಕೊಡಿಸಿ ಕೊಲ್ಲಬಹುದು.

ಇದೆಲ್ಲವನ್ನೂ ಯೋಚಿಸಿ ಅವರು ಗೋಪ್ಯವಾಗಿ ಮದ್ರಾಸ್ ಗವರ್ನರಾದ ಲಾರ್ಡ್ ಪಿಗಟ್ ಎಂಬಾತನಿಗೆ ಚಾರರ ಮೂಲಕ ಒಂದು ಕಾಗದವನ್ನು ಕಳುಹಿಸಿದರು. ಅವನು ಹೈದರನು ಈಗ ಬಹಳ ಸಮರ್ಥನಾಗಿದ್ದುದರಿಂದ ತಾನು ಅವನ ಮೇಲೆ ದಂಡೆತ ಬರುವದು ಬಹು ಕಷ್ಟವೆಂತಲೂ, ಅವರೂ ಮಹಾರಾಣಿಯವರು ಮದ್ರಾಸಿಗೆ ತಮ್ಮ ಕಡೆಯವರಾಗಿ ಗಣ್ಯರೂ ಗಟ್ಟಿಗರೂ ಆಪ್ತರೂ ಆದವರೊಬ್ಬರನ್ನು ಕಳುಹಿಸಿ ಅವರ ಮೂಲಕ ತನಗೆ ಲಿಗಾಗ್ಗೆ ಸಮಾಚಾರಗಳನ್ನು ತಿಳಿಸುತ್ತಿದ್ದು ತಾನು ಯುದ್ಧಕ್ಕೆ ಬಂದರೆ ಆಗಬಹುದಾದ ಖರ್ಚುಗಳನ್ನು ಕೊಡಲು ಒಪ್ಪಿದರೆ ತಾನು ಮುಂದಿನ ಕೆಲಸಗಳನ್ನು ಮಾಡುವದಾಗಿ ಹೇಳಿಕಳುಹಿಸಿದನು.

ಇದರಂತೆ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ಕಡೆಯವರಾಗಿ ಮದ್ರಾಸಿನಲ್ಲಿ ಹೋಗಿ ಇರಲು ಅವರ ಆಪ್ತರಲ್ಲಿ ಯಾರೂ ಒಪ್ಪಲಿಲ್ಲ. ಎಲ್ಲರಿಗೂ ಹೈದರನನ್ನು ಕಂಡರೆ ಹೆದರಿಕೆ. ಮತ್ತು ಅವನು ತಮ್ಮ ಮಕ್ಕಳು ಮರಿಗಳಿಗೆಲ್ಲಾ ಏನು ವಿಪತ್ತು ತರುವನೋ ಎಂದು ಭಯ. ಈ ವಿಚಾರದಲ್ಲಿ ಮಹಾರಾಣಿಯವರು ಚಿಂತಿಸುತ್ತಿರುವಲ್ಲಿ ಅವರ ಸಹೋದರಿ ಕೃಷ್ಣಜಮ್ಮಣ್ಣಿಯವರು ಕಡಪೆಯಲ್ಲಿದ್ದ ಪ್ರಧಾನ ತಿರುಮಲರಾಯರು ಈ ಕೆಲಸಕ್ಕೆ ತಕ್ಕವರೆಂದು ಸೂಚಿಸಿ ಅವರಿಗೆ ತಾವೇ ಕಾಗದವನ್ನು ಬರೆದು ಗುಟ್ಟಾಗಿ ಕಳುಹಿಸಿಕೊಟ್ಟರು.

ತಿರುಮಲರಾಯರೂ ಅವರ ತಮ್ಮ ನಾರಾಯಣರಾಯರೂ ವಿಷಯವನ್ನು ಪರ್ಯಾಲೋಚಿಸಿ ತಾವು ರಾಜಕುಲದ ಯೋಗಕ್ಷೇಮದಲ್ಲಿ ಬದ್ಧಾದರರಾಗಿರುವದಾಗಿಯೂ ಆದರೆ ಆ ಕೆಲಸವು ಬಹಳ ಪ್ರಯಾಸಕರವೂ ಮತ್ತು ವಿಪತ್ತಿನಿಂದ ಕೂಡಿದುದೂ ಆದ್ದರಿಂದ ಮಹಾರಾಣಿಯವರು ತಮಗೆ ಸರಿಯಾದ ಪ್ರತಿಫಲವನ್ನು ಕೊಡಿಸಿಕೊಡಬೇಕೆಂಬದಾಗಿಯೂ ಉತ್ತರಗಳನ್ನು ಕಳುಹಿಸಿದರು. ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ತಮ್ಮ ಪರವಾಗಿ ತಿರುಮಲರಾಯರೂ ನಾರಾಯಣರಾಯರೂ ಮದ್ರಾಸ್ ಗವರ್ನರೊಡನೆ ಕಾರ್ಯಭಾರವನ್ನು ನಡೆಸಬೇಕೆಂತಲೂ, ಕಾರ್ಯವು ಸಿದ್ಧವಾದರೆ ಅವರಿಗೆ ಸಂಸ್ಥಾನದ ವರಮಾನದಲ್ಲಿ ಶೇಕಡಾ ಹತ್ತರಂತೆ ಕೊಡುವದಾಗಿಯೂ, ತಿರುಮಲರಾಯರಿಗೆ ಸಂಸ್ಥಾನದ ದಿವಾನಗಿರಿಯನ್ನು ಕೊಡುವದಾಗಿಯೂ ಬರೆದು ಕಳುಹಿಸಿದರು.

ಈ ಸಮಾಚಾರವು ಹೈದರಂಗೆ ತಿಳಿದು ಅವನು ತಿರುಮಲರಾಯರನ್ನು ಕೊಂದುಹಾಕಬೇಕೆಂದು ಕಡಪೆಯ ನವಾಬನಿಗೆ ಅಪ್ಪಣೆಯನ್ನು ಕಳುಹಿಸಿದನು. ಅದನ್ನು ತಿಳಿದು ತಿರುಮಲರಾಯರೂ ನಾರಾಯಣರಾಯರೂ ವೇಷವನ್ನು ಮರೆಸಿಕೊಂಡು ಮದ್ರಾಸ್ ಪ್ರಾಂತ್ಯಕ್ಕೆ ಹೋಗಿ ಸೇರಿದರು. ಅಲ್ಲಿನ ಗವರ್ನರನ್ನು ಭೇಟಮಾಡಿ ಅವನಿಗೆ ಮಹಾರಾಣಿಯವರಿಂದ ತಾವು ತಂದಿದ್ದ ಪತ್ರವನ್ನು ಕೊಡಲು ಅವನು ಅವರನ್ನು ಸ್ವಲ್ಪಕಾಲ ತಂಜಾವೂರಿನಲ್ಲಿರುವಂತೆ ಹೇಳಿ ಅಲ್ಲಿನ ಮಹಾರಾಜರಿಗೆ ಕಾಗದವನ್ನು ಕೊಟ್ಟು ಕಳುಹಿಸಿದನು. ಅವರು ಅಲ್ಲಿ ಹೋಗಿ ಇರುತ್ತಿರಲು ಸ್ವಲ್ಪಕಾಲದಲ್ಲಿಯೇ ಮದ್ರಾಸ್ ಗವರ್ನರ್ ಲಾರ್ಡ್ ಪಿಗಟ್ಟು ಸತ್ತುಹೋದನೆಂಬ ಸಮಾಚಾರವು ಬಂತು. ಅದನ್ನು ಕೇಳಿ ಅವರು ಏನುಮಾಡುವದೆಂದು ಚಿಂತಿಸುತ್ತಿರುವಲ್ಲಿ ತಂಜಾವೂರು ರಾಜನು ತನ್ನಲ್ಲಿಗೆ ಇಂಗ್ಲೀಷರ ಕಡೆಯಿಂದ ರೆಸಿಡೆಂಟಾಗಿ ಬಂದ ಸಲಿವ್ಯ ಎಂಬಾತನೊಡನೆ ಇವರಿಗೆ ಸ್ನೇಹಮಾಡಿಸಿದನು ಅತ್ತಲಾಗಿ ಹೈದರನು ಇವರು ಕಡಪೆಯಿಂದ ಓಡಿಹೋದರೆಂದು ತಿಳಿಯಲು ಶ್ರೀರಂಗಪಟ್ಟಣ ಮತ್ತು ಮಂಡ್ಯಗಳಲ್ಲಿದ್ದ ಇವರ ಆಸ್ತಿಗಳನ್ನು ಜಪ್ತಿಮಾಡಿಸಿಬಿಟ್ಟನು.

ತಿರುಮಲರಾಯರು ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ರಾಯಭಾರಿಯಾಗಿ ತಂಜಾವೂರಿನಲ್ಲಿದ್ದುಕೊಂಡು ಸಲವನ್ನಿನ ಮೂಲಕ ಮದ್ರಾಸಿನ ಹೊಸ ಗವರ್ನರಾದ ಲಾರ್ಡ್ ಮೆಕ್ಕಾರ್ಟ್ನಿಯ ಪರಿಚಯ ಬೆಳೆಸಿಕೊಂಡು ೧೭೯೨ನೆ ಇಸವಿಯಲ್ಲಿ ಮಹಾರಾಣಿಯವರ ಪರವಾಗಿ ಅವರೊಡನೆ ಒಂದು ಒಪ್ಪಂದವನ್ನು ಮಾಡಿಕೊಂಡರು. ಆ ಒಪ್ಪಂದವೇನೆಂದರೆ ಇಂಗ್ಲೀಷರು ಹೈದರನ್ನು ನಾಶಮಾಡಿ ಹಿಂದೂ ರಾಜ್ಯವನ್ನು ಉದ್ಧರಿಸಬೇಕು. ಮಹಾರಾಣಿಯವರು ಅವರಿಗೆ ಯುದ್ಧದ ಖರ್ಚಿಗಾಗಿ ೧೦ ಲಕ್ಷ ಸಗೋಡಗಳನ್ನೂ ಆಮೇಲೆ ವರ್ಷಕ್ಕೆ ಆರು ಲಕ್ಷ ಸಗೋಡಗಳನ್ನೂ ಕೊಡಬೇಕು ಎಂಬದಾಗಿ. ಈ ಒಪ್ಪಂದವಾದ ಹತ್ತು ದಿವಸದೊಳಗೆ ಹೈದರಲ್ಲಿಯು ಅರ್ಕಾಟನ ಹತ್ತಿರ ಬೆನ್ನು ಪಣಿಯೆದ್ದು ಸತ್ತುಹೋದನು. ಇಂಗ್ಲೀಷರು ಒಪ್ಪಂದಕ್ಕೆ ಅನುಸಾರವಾಗಿ ಸೈನ್ಯವನ್ನು ಸಿದ್ಧಪಡಿಸಿಕೊಂಡು ಹೊರಟರು.

ಇತ್ತಲಾಗಿ ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ಈ ಒಪ್ಪಂದವಾದದ್ದು ತಿಳಿಯಬರಲು ಬಿಲ್ಲಿ ಮಹಾರಾಣಿಯವರ ಆಶ್ರಿತರು ಸುಬ್ರಾಜೆ ಅರ್ಸ್, ನರಸಿಂಗರಾವ್, ರಾಮೈಯ್ಯ, ರಂಗೈಯ್ಯ, ಮುಂತಾದವರು ಸಾವಿರಾರು ಮಂದಿ ಆಳುಕಾಳುಗಳೊಡನೆ ಒಳಸಂಚನ್ನು ನಡೆಸಿ ಒಂದು ನಿಶಿರಾತ್ರಿಯಲ್ಲಿ ನವಾಬನ ಮದ್ದಿನಮನೆಗೆ ಬೆಂಕಿಯನ್ನು ಹಚ್ಚಿ ನವಾಬನ ಕಡೆಯ ಖಿಲ್ಲೆದಾರನನ್ನೂ ಅವನ ಅನುಚರರನ್ನೂ ಕೊಂದು ಕೋಟೆಯನ್ನು ಕೈವಶಮಾಡಿಕೊಳ್ಳಬೇಕೆಂದೂ, ಇದಾದಕೂಡಲೆ ಮಂಗಳೂರಿನಲ್ಲಿದ್ದ ಟಿಪ್ಪುಸುಲ್ತಾನನನ್ನು ಇವರ ಕಡೆಯ ಮಹಮ್ಮದಲ್ಲಿ ಮತ್ತು ಶಾನೈಯ್ಯ ಎಂಬವರು ನಾಶಮಾಡಬೇಕೆಂದೂ, ಇಂಗ್ಲೀಷ್ ಸೇನೆಯನ್ನು ಕರೆದುಕೊಂಡು ತಿರುಮಲರಾಯರು ಗೆಜ್ಜಲಹಟ್ಟಿ ಕಣಿವೆಯ ಮಾರ್ಗವಾಗಿ ಬಂದು ರಾಜಧಾನಿಯನ್ನೂ ಸಂಸ್ಥಾನದ ಇತರ ಭಾಗಗಳನ್ನೂ ಹೆದ್ದುಬಸ್ತಿಗೆ ತರಬೇಕೆಂದೂ ನಿರ್ಣಯಮಾಡಿಕೊಂಡಿದ್ದರು.

(ಮುಂದುವರಿಯುವದು)

ಯಜುರುಪಾಕರ್ಮ ೦–೨೫.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೨೫.

ಭಗವದಾರಾಧನ ೦–೪೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ"
ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. 1–25.

Life of Saint Anantarya,
in English and Hindi. 1–00.

(*Continued from page 3.*)

books and is assigned another 30 volumes of supplementary reading. The Montery Centre has a reasearch library of 15,000 volumea in more than 50 languages, as well as a recording studio and a closed-circuit television system.

The foreign language programme is not confined to the United States. U S. defence installations around the world also teach 50 languages to about 105,000 military personnel.

The United States also teaches English annually to another 100,000 military personnel from friendly countries. This training is conducted under the Military Assistance Programme in 48 countries and at the Air Force English Language School, Lockland Air Force Base, Texas.

To attend military, technical and professional schools in the United States, foreign nationals must first be qualified to speak, read and write English. Knowledge of the English language is needed to operate and maintain U.S. military equipment in respective countries.

As long as new military crises continue to appear around the world, the ability to communicate, to explain and to reason for peaceful undertanding assumes more and more importance. The United States to communicate effectively with the peoples of other countries knows the importance of learning their languages. This is why, as Colonel Duncan explained, the United States recognises language as America's "sidearm for peace!"

We pity poor, unthinking Tiru Annadorai!

EVENNTS OF 1967

INDIA

January 6: Mrs. Gandhi in Madras lays foundations for Madras Refineries and Fertizer plants at Manali.

10: Radha Binod Pal, eminent international jurist dies.

16: Opinion poll in Goa, Diu and Daman takes place; the people decide to remain separate.

Swami Karpatriji Maharaj is arrested in Delhi for agitation on total ban on cow slaughter.

21; Puri Sankaracharya spurns Bhave's appeal for suspending his ant-cow slaughter fast.

23: Ariakudi Ramanujn Iyengar, famous Carnatic musician dies.

25; N.G.Os. on strike in Andhra.

31: Puri Sankaracharya ends his fast on cow issue.

February 2: Intruding Pak Military plane shot down near Ferozepore.

15: General Elections begin.

23: D.M.K. secures absolute majority in Madras Assembly—Congress is routed in Kerala, getting only 9 seats in a House of 133.

25: Congress Party is voted back to power in Parliament though with a slender majority.

March 2: The first Non-Congress Ministry in W. Bengal headed by Ajoy Kumar Mukarjee sworn in.

5: The Non-Congress Government in Bihar is sworn in at Raj Bhavan, Patna.

6: 13-Member United Front Kerala Cabinet is sworn in. First D.M.K. Ministry headed by Mr. Annadurai assumes office in Madras.

7: Non-Congress Government of Orissa headed by Mr. Sing Deo sworn in.

8: First non-Congress Ministry of Punjab, headed by Mr. Gurnam Singh sworn in.

(*To be continued.*)

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. (HONS.) F.R.I.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work
on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* * *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom."

§ § §

Delhi 28-12-63.

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th. Munshi Ram Manohar Lal, Delhi-6."

§ §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P.P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVIII No. 14] Monday 29-1-1968 [PRICE 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

Messages

"I offer to you my sincere condolences and request you kindly to convey the same to the members of your bereaved family. It is a great loss not only to you and your family, but a great loss to our City also. I pray to the Almighty to bestow eternal peace on the departed noble soul, and also to give you and the other members of the bereaved family the strength to bear the deep sorrow and irreparable loss.

With kind regards,

Yours most Sincerely,

P. GOPALAKRISHNA SETTY."

Ex-Vice-President, Legislative Council.

* * *

RAJASEVAPRASAKTA RAO BAHADUR M. RAMASWAMY:

"I regret very much to learn the sad news that your venerable wife passed away 3 days back.

Please accept my heartfelt condolences and convey them to all the members of your family."

* * *

My Dear Rama, Bangalore

"I cannot even for a moment forget the cheerful face of your mother and hospitality and courteousness extended by her to one and all who came into contact with her. By her death, we have lost a person who was very close to our heart. It is an irreparable loss to one and all, and in particular to you and to the other members of your family.

Your mother is one of the blessed ladies in the eyes of Almighty for the reason that she had, while living, earned the love and respect of all, and breathed her last on 'Ekadasi day' and in particular 'Mukkoti Ekadasi' with all the Sowbhagyam of 'Kunkumam' and 'Manjal'. Maranam on 'Ekadasi day' and 'Dahanam' on Dwadasi day' is a thing granted by the Lord Venkateswara to the chosen persons only.

We all pray the Almighty to give you and the other members of your family the strength to bear this great loss.

Yours affectionately,

M. G. PADMA KRISHNA SWAMY."

* * *

Bangalore.

"This sudden loss to the family and especially to your good self, at this advanced age cannot be made up. On behalf of the Mandayam Srivaishnava Sabha and also on my behalf I convey to you and the members of the bereaved family my profound sense of sorrow at the calamity.

May the Almighty give you and the members of your family strength and courage to bear this irreparable loss.

Yours sincerely,

M. A. RANGASWAMY.

Hon. Secretary.

* * *

"The shocking news about the sad demise of Ma. Chinnakka came to us a few days ago and we could not believe it, as it was so sudden. We have lost one of the best amongst our kith and kin. She was an example to most of the families, and why to our community at large. May God rest her soul in peace and give courage to all the bereaved to withstand this loss.

For you in particular, at this age, having lost the life's partner, it is very difficult to console yourself. Still, we are all human beings and we are all subject to Vidhi's leela. As such please treat it as God's will and take proper care of your health keeping in view the welfare of the children.

With kind regards,

Yours affectionately,

M. V. Sampathkumar.

Hyderabad.

Gurubhakta-tilaka Davangere.
Dr. M. C. Nanjappa,

Most Revered and Respected Sir,

"Kindly accept my heartfelt condolences at the sad demise of Sreemathi Singaramma Josyer.

Please convey my condolences to the rest of the family. Yours in grief,

M. C. NANJAPPA."

* * *

Sri K. P. Ramanathaiya, I.A.S
Mandya.

"I was indeed shocked and deeply grieved to learn of the demise of your dear wife on the 12th instant from the columns of the "Rationalist" of last week. I can easily realize the intensity and deapth of your bereavement as I suffered the same nearly 15 years ago. Let the good God grant peace to her soul, and strength to you to bear this affliction in your old age.

Ever sincerely yours,
K. P. RAMANATHAIYA.

* * *

Kind messages of sympathy have also been received from Rao Bahadur M. A. Rangasami, Sris Alwar Tirumaliengar Swamy, Melkote, M. A. Tirunarayanan B.E. Delhi, N. Narasimhan B.E. Assam, M. N. Krishnaswamy M.Sc., Bombay, M. C. Krishnamachari, Calcutta, Sri S. K. Bharadwaj, Gorakhpur, Sm. Pushpa M G. Srinivasan, Raipur, Sris R. A. Sampath Iyengar B.E., R. A. Rajagopal, Mrs and Mr. D. S. Mandyam, Sris N. K. Rajiengar, B.E. N. T. Chari B.COM, M. C. S. Chari B.Sc. M. C. Vishnu, M. A. Shelvanarayanan, M. R. Singrachar, M. A. Parthasarathy Iyengar, M.A. Mrs. N. Anandalwar, and Mrs M. A. Rangarajan, Bangalore, and Sris, M. A. Doreswamy Iyengar, M.A., B.L., T. S. Rajagopaliengar M.A., B.L., Rajavydya Pandit Chandrabhan Singh, Dr. M. N. Jayaram, Sri H. R. Krishnamurthy B.E. Captain C. Doreswamy, Sri Vasudeva Setty, S. Nagappa, B.A., M. V. Venkataramaiah, B.A., M. N. Srinivasan, S. Sheshagiri Rao, B.A. and N. Subrahmanya B.A.,

We thank them for their kind thoughts. God throws stones at men, like students at the police, and messages serve as salve to the wound, like musk and camphor to God Venkateswara's wound!

G. R. J.

Malmi so, Sweden.
12-1-68.

G. R. Josyer, M.A, F.R.E.S.
Director
International Academy of Sanskrit Research,
Mysore, India.

Mr!

I am a Swede, and I am very interested in Sanskrit, and also in Tibetan language. I would like to begin reading it, and now I wonder if you please can give me a piece of good counsel on books in grammar, dictionary and reading in those languages. May be you have books like those. If you have wouldn't you then please write to me and tell how much they cost, and what the titles of the books are? I would appreciate it awfully much.

LENNART HANSSON.

Writes one from far away Sweden. But a conceited boor Annadorai by an insane fiat sweeps away Sanskrit from a whole State! His Kambar owes his greatness to his knowing Sanskrit. Ed.

The Rationalist

ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿ

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದದ್ದು.)

ಆದರೆ ಯಾವ ರಾತ್ರಿ ಇವರು ಪಟ್ಟಣದ ಕೋಟೆಯನ್ನು ಆಕ್ರಮಿಸಿಕೊಳ್ಳಬೇಕೆಂದಿದ್ದರೊ ಆ ರಾತ್ರಿ ಪೆಳ್ಳೆದಾರನಿಗೆ ಸಮಾಚಾರವು ತಿಳಿದು, ಅವನು ಮುಖಂಡರನ್ನು ಕೈಸೆರೆ ಹಿಡಿಸಿ ವಾರನೇ ದಿವಸ ಅವರ ಅನುಚರರಾದ ನೂರಾರು ಜನರನ್ನು ಆನೆಗಳ ಕಾಲುಗಳಿಗೆ ಕಟ್ಟಿಸಿಯೂ, ಗುಂಡಿನ ಬಾಯಿಗೆ ಕಟ್ಟಿಸಿಯೂ ಕೊಲ್ಲಿಸಿ, ಮುಖಂಡರುಗಳನ್ನೆಲ್ಲಾ ಟಪ್ಪುವಿನ ಅಪ್ಪಣೆಯು ಬರುವವರೆಗೆ ಬೋನಿನಲ್ಲಿ ಡಿಸಿದನು. ಅತ್ತಲಾಗಿ ಮದ್ರಾಸಿನಿಂದ ಹೊರಟ ಬ್ರಿಟಿಷ್ ಸೈನ್ಯವು ಕರೂರ್, ಕೊಯಮತ್ತೂರು, ಧಾರಾಪುರ, ಮುಂತಾದ ಊರುಗಳನ್ನು ವಶಮಾಡಿಕೊಂಡರೂ ಸೈನ್ಯಕ್ಕೆ ಸರಪರಾಯಿಗಳು ಸರಿಯಾಗಿಲ್ಲದೆಯೂ, ಸೈನ್ಯಾಧಿಕಾರಿಗಳಿಗೂ ಗವರ್ನರ್ ಕಡೆಯ ಅಧಿಕಾರಿಗಳಿಗೂ ಮನಸ್ತಾಪವಾಗಿಯೂ ಇದ್ದದ್ದರಿಂದ ಲಾರ್ಡ್ ಮೆಕ್ಕಾರ್ಟ್ನಿಯು ಟಪ್ಪುವಿನೊಡನೆ ರಾಜಿಯನ್ನು ಮಾಡಿಕೊಂಡುಬಿಟ್ಟನು. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಟಪ್ಪುವಿಗೆ ತಿರುಮಲರಾಯರು ಮಹಾರಾಣಿಯವರ ಕಡೆ ಬ್ರಿಟಿಷರೊಡನೆ ಪಿಸುರಿ ಮಾಡುತ್ತಿದ್ದರೆಂದು ತಿಳಿಯಬರಲು ಅವನು ಅವರನ್ನು ಕೊಲ್ಲಲು ಜನರನ್ನು ಏರ್ಪಡಿಸಿ, ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ತನ್ನ ಕಡೆಯ ಅಧಿಕಾರಿಗಳಿಗೆ ತಿರುಮಲರಾಯರ ಬಂಧುವರ್ಗದವರೆಲ್ಲರನ್ನೂ ಬೇಡಿ ಹಾಕಿ ಜೈಲಿನಲ್ಲಿಡಿಸಬೇಕೆಂದು ಹೇಳಕಳುಹಿಸಿದನು.

ಇದರಂತೆ ಪಟ್ಟಣದ ಸುತ್ತಮುತ್ತಲಿನ ಅಗ್ರಹಾರಗಳಲ್ಲಿಯೂ, ಮಂಡ್ಯ ಮುಂತಾದ ಸ್ಥಳಗಳಲ್ಲೂ ಇದ್ದ ೭೦೦ ಮನೆಗಳ ಗಂಡಸರು ಹೆಂಗಸರುಗಳನ್ನು ಹಿಡಿದು ಜೈದಿನಲ್ಲಿಟ್ಟು ನಾನಾ ವಿಧವಾಗಿ ಹಿಂಸೆ ಮಾಡಿದರು. ಟಪ್ಪುವು ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೆ ಹಿಂತಿರುಗಿ ಬಂದ ಮೇಲೆ ಇವರುಗಳೆಲ್ಲರನ್ನೂ ತೋಪಿನ ಬಾಯಿಗೆ ಕಟ್ಟಿಯೂ, ಶೂಲಕ್ಕೆ ಹಾಕಿಯೂ, ಕತ್ತಿಯಿಂದ ತಲೆಗಳನ್ನು ಕಡಿದೂ, ಕತ್ತುಗಳನ್ನು ಕೆವಿಚಿಯೂ, ಆನೆಗಳ ಕಾಲಿಗೆ ಕಟ್ಟಿಯೂ, ಹುಲಿಗಳ ಬೋನಿಗೆ ಸೇರಿಸಿಯೂ, ನದಿಯಲ್ಲಿ ತಳ್ಳಿಯೂ ನಾನಾವಿಧವಾಗಿ ಕೊಂದು ಹಾಕಿದನು.

ಟಪ್ಪುವಿನ ಆಗ್ರಹವು ಮಹಾರಾಣಿಯವರನ್ನೂ ಕೂಡ ಬಿಡಲಿಲ್ಲ. ಅವನು ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ಹತ್ತಿರಕ್ಕೆ ತನ್ನ ಕಡೆಯ ಅಧಿಕಾರಿಯನ್ನು ಕಳುಹಿಸಿ, ಅವರು ಬ್ರಿಟಿಷರಿಗೆ ತಮ್ಮ ಕಡೆಯ ಪ್ರತಿನಿಧಿಯಾಗಿ ತಿರುಮಲರಾಯರನ್ನು ಕಳುಹಿಸಿದ್ದರೇ ಎಂದು ಕೇಳಿಸಿದನು. ಅವರು ಅವನ ಘಾತುಕತನಕ್ಕೆ ಹಿಂಜರಿದು ತಾವು ಯಾರನ್ನೂ ಎಲ್ಲಿಗೂ ಕಳುಹಿಸಿಲ್ಲವೆಂದು ಹೇಳಿಬಿಟ್ಟರು.

ಸುಲ್ತಾನನು ಯಥಾಕ್ರಮವಾಗಿ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರನಾಗಿ ರಾಜ್ಯಭಾರಮಾಡುತ್ತಾ ಲೋಕಕಂಟಕನಾಗಿದ್ದನು. ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ಕಂಪನ ಬಂಧನದಲ್ಲಿ ದೇವಕಿ ದೇವಿಯು ಇದ್ದಂತೆ ನಿರ್ಬಂಧದಲ್ಲಿದ್ದರು.

ನಾಲ್ಕಾರು ವರ್ಷಗಳ ನಂತರ ೧೭೯೯ ರಲ್ಲಿ ಟಪ್ಪುವು ಬ್ರಿಟಿಷರೊಡನೆ ಸ್ನೇಹವಾಗಿದ್ದ ತಿರುವಾಂಕೂರಿನ ಮೇಲೆ ದಂಡೆತ್ತಿ ಹೋದನು. ಅದನ್ನು ನೋಡಿ ಮದರಾಸ್ ಗವರ್ನರಾದ ಜನರಲ್ ಮೆಡೋಸ್ ಟಪ್ಪುವಿನ ಮೇಲೆ ಯುದ್ಧಕ್ಕೆ ಸಿದ್ಧನಾದನು. ಆಗ ಪುನಃ ಮಹಾರಾಣಿಯವರು ತಂಜಾವೂರಿನಲ್ಲಿದ್ದ ತಿರುಮಲರಾಯರ ಮೂಲಕ ಗವರ್ನರಿಗೆ ಕಾಗದಗಳನ್ನು ಬರೆದು ತಮಗೆ ಹಿಂದೆ ಬ್ರಿಟಿಷರು ಮಾಡುಕೊಟ್ಟಿದ್ದುದನ್ನು ಜ್ಞಾಪಕಪಡಿಸಿ ಅದನ್ನು ಈಗಲಾದರೂ ನಡೆಸಿಕೊಡಬೇಕೆಂದು ಕೇಳಿದರು. ಅದಕ್ಕೆ ಜನರಲ್ ಮೆಡೋಸ್ ಅವಶ್ಯವಾಗಿ ಆ ಕರಾರಿನಂತೆ ನಡೆಯುವುದಾಗಿ ತಿಳಿಸಿ ಸೈನ್ಯವನ್ನು ಬೆಗೆಮುಕೊಂಡು ಹೊಂಟನು. ಈಯುದ್ಧವನ್ನು ಪ್ರತ್ಯಕ್ಷವಾಗಿ ನಡೆಸುವದಕ್ಕಾಗಿ ಬಂಗಾಳದಲ್ಲಿ ಇಂಗ್ಲೀಷರ ಗವರ್ನರ್ ಜನರಲ್ ಆದ ಲಾರ್ಡ್ ಕಾರ್ನ್‌ವಾಲಿಸ್ಸು ಬಂದನು. ಜನರಲ್ ಮೆಡೋಸ್ ಒಂದು ಕಡೆಯಿಂದಲೂ ಲಾರ್ಡ್ ಕಾರ್ನ್‌ವಾಲಿಸ್ ಒಂದು ಕಡೆಯಿಂದಲೂ ದಂಡನ್ನು ತೆಗೆದುಕೊಂಡು ಬಂದರು. ಕರೂರು, ಧಾರಾಪುರ, ಕೊಯಮತ್ತೂರು, ಬೆಂಗಳೂರು ಇವುಗಳೆಲ್ಲವೂ ಇಂಗ್ಲೀಷರ ಸ್ವಾಧೀನವಾಗಿ ಕಡೆಗೆ ಮೆಡೋಸೂ ಕಾರ್ನ್‌ವಾಲಿಸ್ಸೂ ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೆ ಮುತ್ತಿಗೆ ಹಾಕಿದರು. ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ತಮ್ಮ ಮತ್ತು ರಾಜವಂಶದ ಸುದಿನವು ಸಮೀಪಿಸಿತೆಂದು ಆದರದಿಂದ ನಿರೀಕ್ಷಿಸುತ್ತಿದ್ದರು. ಆದರೆ ಟಪ್ಪುವು ಬ್ರಿಟಿಷರನ್ನು ಸಂಧಿಮಾಡಿಕೊಳ್ಳಬೇಕೆಂದು ಕೇಳಿಕೊಂಡನು. ಅದಕ್ಕೆ ಜನರಲ್ ಮೆಡೋಸ್ ಪೂರ್ಣವಾಗಿ ವಿರುದ್ಧನಾಗಿದ್ದರೂ ಲಾರ್ಡ್ ಕಾರ್ನ್‌ವಾಲಿಸ್ ಒಪ್ಪಿ ಕೌಲನ್ನು ಮಾಡಿಕೊಂಡುಬಿಟ್ಟನು. ಮೆಡೋಸ್ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರಿಗೆ ತಾನು ಮಾತುಕೊಟ್ಟಿದ್ದುದು ಭಗ್ನವಾಯಿತಲ್ಲಾ ಎಂದು ತನಗೆ ಬಂದೂಕನ್ನು ಹೊಡೆದುಕೊಂಡನು. ಆದರೆ ದೈವವಶದಿಂದ ಸತ್ತುಹೋಗಲಿಲ್ಲ. ಅನಂತರ ತಿರುಮಲರಾಯರು ಆವನಲ್ಲಿ ಹೋಗಿ ನೋಡಲು ಅವನು ಆಗ ಕೆಲಸವು ಕೆಟ್ಟುಹೋದುದಕ್ಕಾಗಿ ಚಿಂತಿಸಿ ತಾನು ಇಂಗ್ಲೆಂಡಿಗೆ ಹೋಗಿ ಅಲ್ಲಿ ಮಹಾರಾಣಿಯವರ ಇಷ್ಟವನ್ನು ಸಾಧಿಸುವುದಕ್ಕಾಗಿ ಹೊಡೆದಾಡುವದಾಗಿ ಹೇಳಿದನು.

(ಮುಂದುವರಿಯುವದು)

ಯಜುರುಪಾಕರ್ಮ	**೦–೫ಗ.**
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	**೦–೫ಗ.**
ಭಗವದಾರಾಧನ	**೦–೪೦.**
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	**1–00.**

QUEER WHIMS

Three 22-year-old boys walked for two years from Paris to Cape Town, South Africa. They wanted to see what it was like. A unanimous opinion was reached—they didn't like it!

Not so Mrs. Barbara Mosley of Miami, who pushed her ten-year-old son nearly 3000 miles across Africa in a wheelbarrow!

She enjoyed the trip, but it tired the boy.

Etienne Marcheal, a circus artist, decided to walk 130 miles from Besoncon to Dijon. He completed the journey without so much as a blister on his feet. He walked all the way on his hands!

Before the war a craze was started in Australia for attaining ridiculous travel records.

Arthur Williamson set the ball rolling by going 500 miles from Melbourne to Sydney on a rocking horse fitted with roller skates!

He made the return journey on a child's tricycle!

Tom Morris followed this by skipping from Melbourne to Adelaide, covering the 1,000 miles in 44 days!

Don Young then danced the 14 miles from Hureville to Sydney!

SICK TREES

Gardeners in the Federal Republic of Germany have invented new ways of keeping old trees in good shape. The 250-year old oaks along the Outer Alster in Hamburg as well as the 800-year old Lindon trees at a Bremen cemetary receive regular visits from a tree surgeon. One of the experts in this field is Michael Maurer. There are a number of different methods which can be used in maintaining the life of a sick or wounded tree. The barks are carefully cut and disinfected in some cases. If the layer between wood and bark of the trunk of the tree still shows regeneration ability, such wounds can be helped to heal in a natural way. But if the trunk is already hollowed out by fractures or decay, the last resort is a cement filling. Valuable tree veterans also receive an additional support of iron rods. The "patient's" general state of health is furthermore improved on by the use of growth-furthering salves."

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Rs. 10/-

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

EVENTS OF 1967

INDIA

(Continued from last issue)

10: India and Burma conclude an agreement for demarcating the boundary between the two countries,

12; Mrs. Indira Gandhi is elected leader of the Congress Parliamentary Party.

13: Mrs. Indira Gandhi becomes Prime Minister and her team of Ministers of Cabinet rank and Ministers of State is announced; new Cabinet sworn in—Mr: M. L. Sukhadia declines to form the Rajasthan Ministry; President takes over the administration and suspends the State Assembly.

17: Lok Sabha elects Mr. N. Sanjeeva Reddi as Speaker.

18: 13 Haryana Congress MLAs. resign and join Opposition. The 10-day old Congress Ministry of Mr. Bhagwat Dayal Sharma resigns; a new 17-man Haryana Coalition Ministry headed by Rao Birendra Singh, takes office.

20: Army is called out in Calcutta and several people are killed after Sikhs turn violent for alleged desecration of Granth Saheb in Maniktola in Calcutta

31: Mr. D. G. Bandodkar of the Maharashtra Gomantak Party is elected leader and Chief Minister of Goa, following his party's victory in the election held on March 27.

April 1: Congress Ministry in U.P. falls and Chief Minister C. B. Gupta resigns.

6: Mr. Charan Singh, leader of United Legislature Party of U.P. sworn-in Chief Minister of U.P. with other Ministers.

10: President Radhakrishnan announces his decision not to stand for Presidential election—Congress names Zakir Hussain for Presidentship and the combined Opposition nominates Mr. Subba Rao.—Mr. K. Subba Rao, resigns as Chief Justice of the Supreme Court.

11: Mr. K. N. Wanchoo appointed Chief Justice of India.

12: U. Thant receives Nehru Award at New Delhi.

14: 4,000 policemen strike in Delhi following the dismissal of 37 Constables for alleged indiscipline.

15: Over 650 Policemen are arrested for besieging Mr. Chavan's house.

19: Famine declared in some districts of Bihar; Over 150 starvation deaths are reported in Bihar.

24; Mrs. Tara Sapre is elected member of Lok Sabha from North Bombay defeating Mr. V. K. Krishna Menon.

26. President's rule ends in Rajasthan, Mr. Sukhadia is sworn in Chief Minister.

Kerala Government scraps prohibition.

May 2: Mr. C. N. Annadurai, Chief Minister of Madras announces Rice at one Rupee per measure from May 15.

6: Mr. V. V. Giri elected Vice-President of India.

9: Dr. Zakir Hussain elected President of India.

13: Dr. Zakir Hussain is installed the 3rd President of India. Mr. V. V. Giri is sworn in Vice-President.

15: A convention of some Non-Congress parties and Chief Ministers form a new party, the Bharatiya Kranti Dal.

19: Pak forces open fire on Indian patrol in Akhnur near Jammu.

21: Bangalore-Cochin Island Express runs into a sand dune at Kuppam, near Jalarpet. Nearly 60 persons killed.

28: Andhra Vice-Chancellors agree to introduce Telugu medium in place of English in Universities in five years.

(To be Continued).

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M. . H ON.S F R S.E. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and eco ming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library." Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

'Sociology', "Politics, Philosophy, and Phantasy," 'Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map Paper, print and the general get up are excellent."

Modern Review, Calcutta

"A Splendid History" Dr. Sir C. R. Reddy, Pro Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated attractively produced and very readable". Hindu. Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 15] Monday 5-2-1968 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

GOD CONCEPT IN TEMPLES

It is customary to take God as enveloping the whole universe. But the universe is made up of five elements, the earth, water, fire, air, and ether. In its stratographic concept, this is the same as the nether world, and atmosphere or space.

Thus, it becomes appropriate to associate the immanence of God in this threefold or fivefold constituent elements. The earliest Vedic outlook conceived the former and associated Vishnu 'Urukrama', who strode the three worlds with his titanic steps. The idea became so graphic that some of the oldest icons of Vishnu datable to around the fourth century A.D. have this as the theme.

There is no denying the fact that the spectacular dynamism of the Trivikrama form of Vishnu was the starting point of a multiplicity of divine forms of Vishnu or of Siva which involve action, vigour, and movement. The examples are the Bhuvaraha which, like the Trivikrama, is almost Vedic in origin where he was known as the Satabahu, Emusha etc, on the Vaishnava side, and the concepts of Tripurantaka, Thandava Siva, Andhakasuravadhamurti etc., of the later times.

The Vishnu Trivikrama icon itself involved variations according to the three strides with the leg stretched out upto the knee or hip or shoulder level. The tip of the leg is supposed to have spread up to 'Satyaloka' of Brahma where he worshipped it, This slowly opened out the imaginative vision of early sculptors imbued with a deep religious fervour and steeped in divine lore to conceive of Vishnu reclining, seated, and standing, in addition to the strident Trivikrama, in a combined unit.

The former three were converted into an architectural storeyed scheme in a temple model where in the successive upper floors at triple levels had the shrines of Vishnu in his reclining, seated and standing position, and many were such early temples of which the earliest was at Vaikunta Perumal temple at Kanchipuram, with the seated God occupying the ground or the main floor. It was the Vaikuntham of the early Alwars. It was a case where architectural modulations received a new and challenging assignment in which the firmament was compressed into the temple scheme and the Ranganatha (reclining) Varadaraja (standing) and Jagannatha (seated) were domiciled into stratographic sequence.

An interesting feature of such temples is the difference in the structural styling of the temple in each of the cases. At Kanchi cellular walls provided the hidden stairway from one floor to another. At Uttiramerur, in the Sundaravarada temple, also a Pallava creation of the time of Dantivarman, the scheme was more or less the same, except that the meeting point at each floor was the terrace in front. At Madurai, in the Kudal Alagar shrine, the approach was from the front mandapa on to the terrace, but the passages around the shrines in the two upper floors were kept up for circumiambulation. The plinth of the ground floor was apparently provided with the additional raised lower platform known as "upapitha" to architects.

At Tirukkottiyur, in Ramanathapuram district, in the Saumyanarayana temple, the ground floor was entirely solid and the three storeys above alone carry the three variant shrines of Vishnu, access being from the front mandapa at ground 'tala' level and in an open outer corridor form in the upper two levels. At Mannarkoil, near Ambasamudram in Tirunelveli district, the scheme was more like that of Madurai, but the upper floors have a more narrow and attenuated open corridor around the shrine

storeys. The god on the base floor is standing there.

These temples, except for the first two, are all of Pandya authorship, and are datable from around the end of the eighth century A.D. to the second half of the ninth century A.D. Thus was promoted one of the instances where the sculptural or cult theme of the triple worlds which God enveloped was sanctified into a temple-microcosm, with a God-form presiding over each of the worlds!

Another way in which universe, in the abstract, was apotheosised into devine immanence was the metophorical presentation of the five vital airs, mentioned at the outset of this article, into the fivefold significatory factors of God's presence.

This mode found favour with the Saivite cult, and on this basis there were five places where God was represented by the material elements of these five vital airs or "panchabhutas". At Kanchi, in the age-old Ekambra shrine (later to become the Ekambaranatha or single mango tree with a multiple variety of fruits), the original linga was of earth or sand. The early utterances of the Nayanmars themselves bear this out, and even in the "Mahabharata" instances are noted wherein earthen or sandpile lingas had been created and worshipped by Arjuna and others. The Rameśvara tradition of Rama's worship of the linga is also a branch of the same mythical concept.

The next element, the 'ap' or water, is to be seen at Tiruvanaikka or Jambukesvaram, near Tiruchirapalli, where the God is an "appulinga," always immersed in the water of the subsoil. This feature also occurs in north India in a slightly different pattern where the linga God in the sanctum is to be reached by a flight of steps within the cells. This image is actually under the prevailing water table (as Siva is taken as an "abhishekapriya") from a neighbouring river or lake or even an artificial "kunda". These temples are known as "Undadeuls" because they are deep and entrenched. Examples of these can be seen at Chandresvar Mahadev temple, Sarnal in Gujarath, and Bijholia in Rajasthan.

The third variety is the 'tejo-linga" where the fire-like brilliance of the God is taken as visibly extant in the linga. An example is Arunachala or Tiruvannamalai. It is significant that the "dipa" of Tiruvannamalai has become an associative factor of great sanctity on this score. Such "jyotirlingas" are also found at 12 places in India, as at Somnath in Saurashtra, Bhimesvara on the Godavari, Naganatha at Aundh, Ghrishnesvara at Ellora, Vaidyanatha at Baijnath, Ramanatha at Rameśvara etc., Their multiplicity primarily stands in vindication of the Agni-Rudra symbiosis and the destructive aspect of Rudra at the end of each aeon ("yuga").

(To be Continued).

KHEDDA CRUEL

Certain reasons for the 'Khedda' such as the economic aspects are not questioned but it is felt that if the descriptions in the newspaper articles of 'Kheddas' held in the past are accurate the methods employed in the capture of these animals would cause some degree of mental suffering, and the possibility of physical suffering cannot be overlooked.

In view of the technical advances made in the field of restraint and capture of wild animals this Organisation, which represents over 120 animal welfare societies, and federations in 51 countries, protests at the way in which the January Mysore 'Khedda' was reported to have been carried out, purely it would appear, for the entertainment of tourists!

Mrevor H. Scott,
Chief Administrator,
International Society for the
Protection of Animals,
106, Jermyn Street, London, S.W.J.

The Rationalist

HINDUISM

DEWAN BAHADUR K. S. RAMASWAMI SASTRIGAL.

A recent critic of Hindu sociology and religion seems to think that caste system must go if Hinduism is to survive. Under Mahatma Gandhi's lead, we have removed untouchability. He was not against the true spirit of the caste system, and felt and said that the four-group system based on mutual service and interdependence and a real spirit of equality, and real Hinduism could go together. The phrases "Secular State" "Communalism", etc, are bandied about, from mouth to mouth without any clear idea as to what they mean. A Secular State is not a godless state, but a godly state in which we have complete religious freedom and toleration.

If 'communalism' means inter-communal hate and contempt and discord it is a social evil. But according to the true spirit of communityism—the nation stands to benefit by inter-dependent and concordent and mutually serving groups. Dr. Ambedkar has no doubt denounced the Vedas and the Gita and condemned caste. But he has no well-founded nations about any of them and merely hurls his verbal thunders far and wide. The call for a casteless classless society on the basis of free inter-marriage is another current slogan. The call for dropping name suffixes is another slogan. The Mahabharata has emphasised that the real passport to public esteem is conduct (Sheela) and not birth (Jaati).

There were certainly superiority complexes and inferiority complexes in the medieval ages in India. Islam and Christianity exploited them and carried on successful proselytisation work. Earlier than they, Buddhism adopted its own peculiar shock-tactics in regard to such social perversions. But now we are in a new age. We are a free people. Our constitution has as its pillars liberty, equality, fraternity and justice. We have shed the superiority complexes and inferiority complexes which marred our social and economic and political life in mediæval India. We are steadily and surely striving after social equality and unity, economic justice and freedom, and political harmony—along with religious freedom and toleration and concord.

We will not tolerate any longer caste arrogance and domination and communal wrangling and discord. Let not our critics try to destroy purifying ritual in their anger against some outlived superstitions. Let them not throw out the baby while throwing out bath water. Let them not denounce ahimsa and vegetarianism and the teetotaller cult along with their denunciations of caste arrogance and discord. We feel confident about the indestructible survival value of Hinduism. We are striving after complete social equality and unified dynamic Hinduism, and will not allow empty denunciations to hinder the passing of the caravan!

ಯಜುರುಪಾಕರ್ಮ	0–3ಸ.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–3ಸ.
ಭಗವದಾರಾಧನ	0–4ಂ.
ವಿಷ್ಣುದ್ವೈತಸಾರ, "ಶಕ್ಯದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi	1–00.

Messages

Justice R. Puttaraja Urs ;

"Dear Sri Josyer,

I am extremely sorry for your bereavement and my heartfelt condolences to you for the same. The greatest calamity in the domestic life of an old man is the loss of his wife. I am sure you will not feel it because of obedient and dutiful sons.

Your Sincerely
R. PUTTARAJA URS.

* * *

Sri M. A. Srinivasa Iyengar, B.A., LL.B.
Hunsur.

"My Dear Sri Srinivasa Josyer,

It is said it is a piece of good luck to meet one's end in Shukla-Paksha. But to reach the 'Feet of the Lord as a Sumangali' on 'Vaikuntha Ekadasi'—What a unique privilege!

Smt. Shingaramma hailed from a highly distinguished Mandayam family, lived a glorious life, and departed leaving a full, pleasant, and talented family, whose members will always cherish her memory.

I dared not write this letter to your dear father, who is an eminent elder, full of worldly wisdom and Shastraic knowledge. My pranamams go out to him!

I think the occasion does not call for formal condolences. One should feel the impact of Truth.

Yours Sincerely,
M. A. SREENIVASA IYENGAR."

* *

Sri M. O Alasingrachari B.Sc., B L.,
Editor, "Bhaktan", Madras.

"I was very sorry to hear today that your wife passed away some time back. Kindly accept my heartfelt condolences on this great loss, and convey the same to your sons and daughters and the other members of the family.

I have seen and have also read that men in old age feel the death of their wives more than old women feeling the death of their husbands.

You are a great scholar and philosopher, and I am sure you will bear this great loss with your usual calmness and continue your good work for another 50 years as Lord Ramanuja did!"

* * *

Sri G. A. Acharya, Bangalore.

"Dear Sri Josyer,

On my return from Calcutta I was shocked and deeply grieved to hear of the sad demise of your dear wife on the 12th instant. Please accept my heartfelt condolences to you and the members of the family. May God give you the strength to bear this affliction in your old age!

May her soul rest in peace!

Yours Sincerely,
G. A. ACHARYA."

* * *

Sri M. K. Narasimhan, Bhadravati.

"Dear Sri Josyer,

I have just come to know of your very sad bereavement.

May God grant you strength to bear the calamity of the irreparable loss of your life-partner.

With kind regards,

Yours Sincerely,
M. K. NARASIMHAN."

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

EVENTS OF 1967

INDIA

(Continued from last issue)

June 12: China charges K. Raghunath of Indian Embassy in Peking with spying and strips him of Diplomatic status.

13: India retaliates and strips the Chinese Embassy's first Secretary in Delhi of his diplomatic status! China expels Raghunath and also P. Vijay, Third Secretary.

14: Chinese humiliate expelled Indian deplomats at Peking airport; India orders diportation of the Chinese First Secretary and expels another Chinese deplomat.

15: A Chinese Embassy official slaps an Indian constable on duty near the Embassy; Chinese from inside embassy also stone demonstrators.

17: Red Guards lay seige on Indian Embassy in Peking; Entire staff and families confined to building.

18: India serves ultimatum on China to end seige of embassy in 24 hours or face consequences; Red Guards prevent food supply to families.

19: Indian policemen surrounded Chinese Embassy and restrict movement of Chinese! Peking threatens bloody retaliation.

20: Peking ends seige on Indian Embassy; Restrictions ended in Delhi also.

24: Expelled Chinese leave after creating scenes at Palam airport.

24: U S grants 15 million tons of foodgrains. AICC approves schemes for abolition of Privy Purses and Social Control of Banks.

25: President Zakir Hussain leaves on a visit to Canada to inaugurate the Indian Pavilion at the Montreal Trade Fair.

30: Air India Pilots end four-day strike.

July 1; Justice N. Rajagopala Iyengar, constituting an enquiry commission, finds Bakshi Ghulam Mohammad guilty of abuse of power and improper benefit of Rs. 33 lakhs.

3: Three killed and 300 huts destroyed in a big fire in a slum in Madras City.

5: More slum fires in Madras City; hundreds of hut dwellers leave homes. Chief Minister suspects sabotage.

10: Seizure of cultivable land and distribution among landless peasants reported in 24 Parganas district by Marxists.

14: Dr. D. R. Gadgil appointed Deputy Chairman of the Planning Commission.

19: Union Government accepts in principle that Indian languages should be media of education at all stages.

25: 18 Army personnel killed in clash with rebels in Mizo area.

30: Five month old Madhya Pradesh Government headed by Mr. D. P. Mishra defeated in State Assembly. Chief Minister resigns. Mr. G. N. Singh sworn in Chief Minister of new Samyukta Vidhayak Dal Minister.

August 2: Southern Railway firemen's strike launched on July 24 called off.

4: Prime Minister Mrs. Indira Gandhi inaugurates the right bank and left bank canals of the Nagarjunasagar project.

8: Cases of varnish poisoning reported in Madras city and Chingleput district. About 200 die.

--Central Government defeated for the first time in the Lok Sabha on a snap vote on failure to implement the recommendations of the Commissioner for Scheduled Tribes.

11: A student group in Kerala led by Pro-Congress Kerala Students Union begin food agitation. A counter agitation also launched by the Left Communist faction of the Students' Federation.

(To be continued.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

'Sociology.', "Politics, Philosophy, and Phantasy," 'Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4

ಮು||ರಾ" ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಜಿಲ್ಲೆಗಳಲ್ಲೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿದೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತುಂಬ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಕಷ್ಟರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

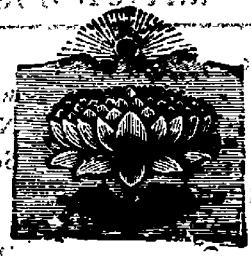
ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG, 287.



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVIII No. 16-17] Monday 12-2-68 & 19-2-1968 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

" ಹಿಮಾಲಯಂ ಸಮಾರಭ್ಯ ಯಾವದಿಂದುಸರೋವರಂ ।
ತಂ ದೇವನಿರ್ಮಿತಂ ದೇಶಂ ಹಿಂದುಸ್ಥಾನಂ ಪ್ರಚಕ್ಷತೆ ॥ "

—ಬೃಹಸ್ಪತಿ ಆಗಮ.

" ಹಿಮಾಲಯದಿಂದ ಹಿಡಿದು ಹಿಂದೂಸಮುದ್ರವನರೆಗೆ ಇರುವ ದೇವನಿರ್ಮಿತವಾದ ದೇಶಕ್ಕೆ ಹಿಂದುಸ್ಥಾನವೆಂದು ಹೆಸರು."

* * *

" ಶಕ್ರಾದಿ ಭಾರತಂಶ್ರೇಷ್ಠಂ ಜಂಬೂದ್ವೀಪೆ ಮಹಾಮುನೆ ! "
" ಜಂಬೂದ್ವೀಪದಲ್ಲಿ ಭಾರತದೇಶವು ಎಲ್ಲಕ್ಕಿಂತಲೂ ಶ್ರೇಷ್ಠವಾದುದು. "

—ವಿಷ್ಣುಪುರಾಣ.

" ಹಿಂಸಯಾ ದೂಯತೆ ಯಸ್ತು ಸದಾಽಚರಣತತ್ಪರಃ ।
ವೇದಗೋ ಪ್ರತಿಮಾಸೇವೀ ಸ ಹಿಂದುಮುಖಶಬ್ದಭಾಕ್ ॥ "

ವೈದ್ಯಕ್ಕಿ.

"ಯಾರನ್ನೂ ಹಿಂಸಿಸದೆ ಸತ್ಕಾರ್ಯಪರರಾಗಿ ಶ್ರುತಿಸ್ಮೃತಿಗಳಿಗೆ ವಿಧೇಯರಾಗಿ ದೇವವಿಗ್ರಹಗಳಲ್ಲಿ ಭಕ್ತಿಯುತರಾಗಿ ಇರುವವನೆ ಹಿಂದುವು. "

* *

ಪ್ರಪಂಚದ ಪವಿತ್ರಗ್ರಂಥಗಳೆಲ್ಲವ್ವಾ ಹಿಂದುಗಳ ವೇದ ಒಂದರಲ್ಲಿ ಅಗಿನ ಭೂತಶಾಸ್ತ್ರಗಳ ಸಿದ್ಧಾಂತಗಳು ಹತ್ತಾರು ಸಹಸ್ರ ವರ್ಷಗಳ ಹಿಂದೆಯೆ ನಿರೂಪಿಸಲ್ಪಟ್ಟಿವೆ."

ಜಕೋಲಿಯಾಟ್.

* *

" ಈ ಮಹತ್ತರವಾದ ವೇದಗಳು ಮನುಷ್ಯನಿಗೆ ಉತ್ತಮವಾದ ಜೀವನ ಮಾರ್ಗವನ್ನು ಬೋಧಿಸುವದಲ್ಲದೆ ಈಗಿನ ನವನಾಗರಿಕ ವಿಜ್ಞಾನದ ಮಹತ್ಫಲಗಳೆನ್ನುವ ವಿದ್ಯುಚ್ಛಕ್ತಿ, ಅಣುಶಕ್ತಿ, ದೂರವಾಣಿ, ಆಕಾಶಯಾನಗಳ ತತ್ವಗಳನ್ನೂ ಪ್ರತಿಪಾದಿಸುತ್ತವೆ."

ಎಲ್ಲಾವಿಲ್ಕಾಕ್ಸ್.

"ಉಪನಿಷತ್ತುಗಳಂತೆ ಸುಖಾಂತಿಪ್ರದವೂ ಉತ್ತೇಜಕವೂ ಆದ ಗ್ರಂಥವು ಬೇರೆಯಾವದೂ ಪ್ರಪಂಚದಲ್ಲಿಲ್ಲ. ಅವುಗಳಿಂದಲೇ ನನಗೆ ಇಹಜೀವನದಲ್ಲಿ ಶಾಂತಿಯು ಲಭಿಸಿದೆ. ಅವುಗಳೇ ನನ್ನ ಮರಣಾನಂತರದ ಮುಕ್ತಿಗೂ ಸಾಧಕಗಳಾಗುತ್ತವೆ."

ಶೋಪೆನ್‌ಹಾವರ್.

*

"ಭಗವದ್ಗೀತೆಯಂತೆ ಅತ್ಯಂತಸುಂದರವೂ ಅತ್ಯಂತ ಜ್ಞಾನಪ್ರದವೂ ಆದ ಗ್ರಂಥವು ಪ್ರಪಂಚದ ಬೇರೆ ಯಾವಭಾಷೆಯಲ್ಲೂ ಇಲ್ಲ."

*

" ಅದರಲ್ಲಿರುವ ಪರಮೋಚ್ಚವಾದ ಪ್ರತಿಭೆಯಿಂದ ಪ್ರಾಸಂಬದ್ಧವಾದ ಭಾಷಾಶೈಲಿಯೂ ಅದ್ವಿತೀಯವಾದುದು". ವಾರ್ರನ್ ಹೇಸ್ಟಿಂಗ್ಸ್.

*

" ಗೀತಾಮಾತೆಯು ಹತ್ತಿರವಿರುವಾಗ ನನಗೆ ಭಯವೆಲ್ಲಿ ಬಂದೀತು ? "

ಥೂರೂ.

" The God-made country, with the Himalayas in the North and Indian Ocean in the South, is called Hindustan."

AGAMA.

" Of all lands in the Jumboo Dweepa Bharata is the best."

VISHNU PURANA.

* *

" Hindu is one who does not hurt others, who adheres to the virtuous path, venerates the Vedas, and worships sanctified images of God."

SMRITHI.

* *

" Astonishing fact! The Hindu revelation, Veda, is, of all revelations the only one whose ideas are in perfect harmony with modern science as it proclaims the slow and gradual formation of the world."

JACOLLIOT.

" The great Vedas, most remarkable works, containing not only religious ideas on a perfect life, but also facts which all science has since proved true, Electricity, radium, electronics, airships, all seem to have been known to the seers who found the Vedas !"

ELLA WILCOX.

* *

" In the whole world there is no study so beneficent and so elevating as that of the Upanishads. It has been the solace of my life, and it will be the solace of my death !"

SCHOPENHAUER.

" Bhagavad-Geeta " is the most beautiful, perhaps properly the only true philosophical song that exists in any known tongue."

HUMBOLDT.

"There is in it a sublimity of conception, reasoning, and diction almost unequalled."

WARREN HASTINGS.

*

"Where is fear when mother Geeta is there to protect me ?"

THOREAU.

Messages

PAMADI SILK FACTORY,
Bangalore 21.

"Dear Shri Josyer,

I am sorry to learn the news of the death of your wife on 12th January 1968. For a learned man of your calibre what can I write? It is the desire of every Hindu lady to die before her husband, and she has died as Sumangali. Even the wives of Dasaratha had not that luck!

May her soul rest in peace! I pray God Almighty to give you and your children enough strength to bear this irreparable loss.

With regards,
Yours Sincerely,
P. GOWRISHANKAR GUPTA."

* * *

Sri J. B. MALLARADHYA, Bangalore.
M.A., I.A.S. (Retd.) M.L.C.

"My Dear Sir,

I was shocked to read of the demise of Smt. Shingaramma, your dear wife, from the Rationalist of 5-2-63. At this stage of life, it should be a source of endless grief for you to suffer the pargs of separation. Inscrutable are ways of God. His will be done! Please accept my condolences on your sad bereavement. May the Almighty give you sufficient fortitude and courage to bear this irreparable loss! It is indeed a calamity!

May the soul of the departed rest in peace!

Yours Sincerely,
B. MALLARADHYA."

* * *

Sri C. Krishna Rao,
P. T. I. Book Company, Bangalore.

"I am very unhappy to hear the sad demise of your wife, and you are rendered lonely and the family is covered in gloom as a consequence. My sincere condolences to you and the bereaved family!"

Dr. Shiv Kumar Kiyal, Calcutta, writes:

Dear Sir,

I have been instructed by a Saint to distribute freely an efficacious herb to cure ASTHMA. It is purely a benevolent and noble Act and it does not involve any expense for the patients.

ASTHMA CURE IN 3 DOSES.

Take amazing herb prescribed by a great Saint. Thousands have been bewildered by its amazing results. The herb is distributed free of cost to the poor by Siva Kumar Kiyel, 40, Upper Chitpur Road, Calcutta-7. Write in legible English or Hindi.

Sri G. K. G. Joshi, Broach, Gujarat, writes:

I will be much obliged if you kindly consider my enclosed English translation of a Poem entitled, "Raven and Swallow" for inclusion in your esteemed journal at your earliest and mail me a copy of "Rationalist" on publication.

"RAVEN AND SWALLOW"

Again and again the dark raven seeks
The dwelling from whence the smoke
doesn't appear:
Like a herald of death over dwelling it
whirls,
Abandoning one's own master.
Oh, people, let your house breathe of
fortune,
Let it rest, repose and labour shine,
Let not ravens circle over the roofs,
But swallows build nests under the roofs.

By R. Gamzatov, U.S.S.R.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist

GOD CONCEPT IN TEMPLES

(*Continued from last issue.*)

The fourth "bhuta" is "vayu" or wind. This peculiar and indeed vital principle—the very epitome of life in this universe and beyond—is associated with the "Vayu-linga" at Kalahasti, where, tradition has it that the light in the cella flickers constantly despite the lack of any wind in the shrine chamber or sources of ventilation.

The last constituent of this series is "akasa" or ether (or the void which is space). This is the subtlest of the "bhutas" and one that received the greatest play in the minds of the clergy and the philosophers. It stands for the mind completely harmonised and merged with the universal principle, the world force. It is the very ultimate in the processes of God-realisation, the "chidakasa". Its sublimation in stone was the Chit-sabha at Chidambaram. The term "Chidambaram" itself means the 'void of consciousness'; and the seemingly empty Chit-sabha in the temple where the God resides in cosmic, illusory, ethereal form, is logically the most ultimate abstraction of the subtlety of divine pervasion in the universe. As a concept, it is very old but as an architectural expression in the form of a temple for the last and most inscrutable of the five vital airs, the temple is relatively later.

All these five temple-God forms are located in the Tamil country, and go to show that the ancient Tamil mind was introspective, analytical and subtle, and always revelled in bestowing a philosophic or esoteric mantle upon things admittedly mundane or material.

Some Vishnu temples with the ground floor solid or hollow as a plinth were mentioned earlier: some of these have an additional intriguing feature of displaying a Narasimha sub-shrine, set in the basement. This Narasimha could, in some cases, be also replaced by other Gods like Krishna. Of the later type is the Tirukkoshtiyur temple, where the solid ground "tala" has a shallow niche shrine on the front face of the basement of dancing Krishna. The Narasimha type is not found in triple "tala" shrine complexes, but in certain others where there is only one main shrine which is placed on an elevated plinth. The examples are the Kanchipuram Varadaraja where at the base of the main building within the innermost "gopura dwara" of the time of Kulottunga (as indicated by an inscription on it) there is a cavernous shrine for "Yoga Nara-narasimha" the inner end of which is actually closed abruptly by a slab wall, as if the cavity is still proceeding beyond.

Another example is at Srivilliputtur where, in the Vatapatrasayi temple, the ground floor is occupied in its front part by a regular shrine for Narasimha. This temple does not proceed backwards to the rear end lay-out limit of the Vatapatrasayi plinth, but only a part of it. The rest of the space in the plinth is also hollow.

In such cases, the interest is two-fold. Firstly, there is the question whether these sub-shrines are not relatively later additions to what had been a normal solid or hollow plinth basement. The second feature is whether the seemingly later presence of Narasimha in this basement part of it is not indicative of a shrine f

different God or sect within the basement in the original context.

On the basis of known facts, it would seem that this addition of the Narasimha shrine is only a way of accommodating what was already essentially a hollow basement, and Narasimha was chosen since he was usually considered from early times as the most suitable "pratistha" deity for consecration and Narasimha yantras are established in the temples during consecration. This, by itself, might connote that when these Narasimha shrines were built, the basement was already there in the present form; and to that extent the evidence confirms the basement character of the original shrines. But since the outer stone veneer or fabric of the basement could be repaired and renovated from time to time the present character of the basement wall might suggest approximately the time when the Narasimha shrine was also installed. Thus, we have some means of ascertaining the age of these basement shrines of Narasimha.

The high elevated but hollow plinth at Kanchi is simulating the "uttaravedi" or "yagna-kunda", since Brahma is said to have performed a yaga there according to a later legend on which the "Hastigiri-mahatmya purana" grew. Thus, both at Kanchipuram and Srivilliputtur, evidence points to the early mediaeval Pandya or late Chola period around late 13th or early 14th century A.D. for these Narasimha shrines. At Kanchi, it clearly presupposes the presence of the high basement of Attigiri Varada when the Yoganarasimha shrine was installed. The internal evidence of architecture and inscriptions suggests that the innermost "gopura" was itself earlier than the present high basement in two sections.

Thus, the original temple, sung of by the first Alwars should have been a more modest structure erected well within the innermost "gopura dwara" and before the advent of the "gopura", and perhaps on an elevated ground or knoll forming part of Attiyur, an ancient suburb of metropolitan Kanchi. The God himself in early records is called "Attiyur-alwar" an echo of Bhutattalwar's own usage of 'Attiyuran' in the 'Iyarpa' hymns.

The view sometimes held that the earlier site of the Kanchi Varadaraja temple contained a Buddhist or Jaina shrine seems to be somewhat inapplicable. Similarly, the view that the original basement of the Vatapatrasayi shrine in Srivilliputtur had a Saiva shrine also appears to be rather unsubstantiated. There are, however, closely associated Saiva shrines in many important Vaishnava temples, as for example ground "tala", and within the Vishnu temple premises at Sholingur (North Arcot) just behind the main Vishnu shrine in the town, and at Tirukkurungudi, in Tirunelveli district where it is in front of one of the three separate shrines forming the inner temple here.

"THE RATIONALIST"

Wm. DAWSON & SONS, LTD.
LONDON W. C. 2.

"Subscription for 1958. One copy to Dott Alfredo Serrai,
1, Stazione S. Pietro 22,
00165, Roma, Italy."

INDIAN NAVIGATORS 20000 YEARS AGO

Yuri Reshetov, geographer and anthropologist, when working on his recently published book, "The Nature of the Earth and the Origin of Man", became interested in the early migrations of man on our planet. This prompted him to investigate the question: when was it that people learned for the first time to cross large water expanses? Reshetov made a report on this topic at the USSR Geographic Society.

The official history of geographical discoveries considers the Mediterranian basin to be the cradle of navigation, and the Phoenicians who had founded their colonies on the Mediterranian coast to be the most ancient seafarers.

Reshetov suggests that the question of the origin of navigation be examined by drawing on the data on migration of people to continents and Island groups. For such investigation, the Soviet geographer recommends the use of the methods employed by paleogeography, anthropology, oceanology, archæology, the history of civilisation, and even hematology.

Anthropological and archæological materials show that the man of the present-day type had formed no less than 70,000 or 100,000 years ago on the territory that covers the Mediterranean coast (North-East Africa), South-East Europe) and a zone in Asia on the same latitudes up to India.

Primeval people were not divided into races and were close in type to Australian-Negroids. Later, this single race spread not only through Asia, Africa and Europe, but it also found its way to North America, up to California. Mexico and Central America were populated about 25,000 years ago; and the east of North America and South America, up to Terra de Fuego, became populated between the 18th and 19th millennia B.C.

However, these migrations, in accordance with the paleogeography of the epoch of the last glaciation, had been taking place only over land.

Archæological and anthropological discoveries made in the two extreme spheres of the Indian Ocean—in Australia and on the Bahrein Islands, in the Persian Gulf—are of the greatest importance to studying earliest seafaring. According to radioactive carbon decomposition analyses, the appearance of the earliest man in Australia dates back to the 18th millennium B.C.

Meanwhile, both Australia and the Bahrein islands were separated by sea from the Asian continent throughout at least the entire Cenozoic, i.e., for no less than 70 million years, so man could not have reached them by land. Some researchers have been offering a hypothesis on "submarine shoals" allegedly connecting the islands of Indonesia with Australia, trying in this way to explain how man could have covered the great sea distances in that early epoch.

However, Yuri Reshetov considers that man in the upper paleolith could have reached Australia and the Bahrein islands only by sea and that the people populating the Indian subcontinent and Indo-China started putting out to sea no less than 18,000-20,000 years ago! According to Reshetov, man started settling on the islands of the Mediterranean (except Sicily) but in the neolith, only a few thousand years ago.

(To be Continued).

EVENTS OF 1967

INDIA

(Continued from last issue)

12: Seventeen persons die in stampede in the temple of Lord Venkateswara at Tirumalai.

23: Pakistan accuses three officials of the Indian High Commission in Islamabad of spying and asks for their withdrawal.

—Mysore announces scrapping of Dry Law.

24: Barring a few incidents the 24-hour 'Bengal Bandh' called by 14-party United Front Government is peaceful.

26: The Army began patrolling many areas in Jammu city following violence over the marriage of a Kashmiri Pandit girl and a Muslim boy.

28: Kerala's first big hydro-electric project, the Moozhiyar Power station of the Sabarigiri project commissioned by Mr. V. V. Giri, Vice-President.

September 3: Kashmiri pandits end 22-day agitation.

5: Mr. M. C. Chagla quits Union Cabinet opposing the Government's language policy.

10: More than 125 killed in heavy floods in Uttar Pradesh.

11: Police fire in Kasargod-Kerala Bundh organised as a protest against the Centre's Food policy—two killed.

11: Chinese forces open fire on Indian patrol in Nathu La in Sikkim. Firing stopped next day following Indian retaliation. Chinese suffer heavy casualties.

12: University Vice-Chacellors decide against any rigid pattern for change-over from English.

15: B. Ramakrishna Rao, Andhra leader lies.

18: Prime Minister Indira Gandhi goes to Colombo on a four-day goodwill tour.

21: A. C. Subba Reddi, Andhra leader, dies.

22: Bihar floods inundate 800 square miles.

23: Communists lose heavily in Andhra Municipal elections.

29: The Calcutta High Court holds the West Bengal Government policy on Gherao illegal and quashes Government circulars.

October 1: Chinese fire on Indian troops at Cho La, near Nathu La in Sikkim.

6: Communist-led Kisans attack mirasdars in a village in Mannargudi taluk, one dead in police firing.

7: Prime Minister Indira Gandhi leaves on tour of East Europe.

8: Mrs. Gandhi confers with Soviet Premier Kosygin in Moscow.

19: Mrs. Gandhi in Cairo and holds talks with President Nasser.

21: Mrs. Gandhi back in Delhi.

26: The 10-day old ministerial crisis in Uttar Pradesh ends with the Chief Minister, Mr. Charan Singh agreeing to abolish land revenue up to Rs. 2 on small holdings from the rabd season. Three Ministers and two Deputy Ministers of the S.S.P. withdraw resignations.

The Centre takes over administration of the Union Territory of Manipur.

November 3: Curfew imposed in Nowgong (Assam) and army units patrol the streets following clashes between leftist food demonstrators and police.

4: The West Bengal Food Minister, Dr. P. C. Ghosh resigns from the Cabinet and other members of the Assembly resign from the ruling United Front.

Mahajan Commission report on the Maharashtra-Mysore-Kerala border disputes published.

(To be continued.)

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* * *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom."

§ § § Delhi 28-12-63

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. " II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th. Munshi Ram Manohar Lal, Delhi-6."

§ § §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P.P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Ghamaraja Road. M——, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 18] Monday 26-2-1968 [Price 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ವೇದಶಾಸ್ತ್ರಪೋಷಿಣೀ ಸಭಾ, ಮೈಸೂರು.

ಮೇಲ್ಕಂಡ ಸಭೆಯು ಕಾರ್ಯನಿರ್ವಾಹಕ ಸಮಿತಿಯು ಸಂಸ್ಕೃತ ಮಹಾಪಾಠಶಾಲೆಯಲ್ಲಿ ಕಳೆದ ಏಪ್ರಿಲ್ ತಾರೀಖು, ಅಧ್ಯಕ್ಷರಾಗಿದ್ದ ರಾವ್ ಬಹದೂರ್ ಎಂ. ರಾಮಸ್ವಾಮಿಗಳ ನಿಧನಕ್ಕಾಗಿ ಸಂತಾಪ ಸೂಚಿಸಲು ಕೋಶಾಧ್ಯಕ್ಷರಾದ ಶ್ರೀ ಜಿ ಆರ್ ಜೋಸ್ಯರವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಮೀಟಿಂಗ್ ನಡೆಸಿತು. ಶ್ರೀ ಜಿ ಆರ್. ಜೋಸ್ಯರವರು ದಿವಂಗತರ ಗುಣಕಥನ ಮಾಡುತ್ತಾ,

"ಅವರೂ ನಾನೂ ೭೦ ವರ್ಷಗಳಿಂದರಿ ಪರಿಚಿತರು ಇಬ್ಬರೂ ದಳ್ವಾಯ್ ಸ್ಕೂಲ್ ವಿದ್ಯಾರ್ಥಿಗಳಾಗಿದ್ದೆವು. ಅವರು ಬಾಲ್ಯದಲ್ಲೇ ತಂದೆಯನ್ನು ಕಳೆದುಕೊಂಡು ತಾಯಿಯ ಪೋಷಣೆಯಲ್ಲಿ ಬೆಳೆದರು. ಆದರೂ ದೈವಕೃಪೆಯಿಂದ ಉನ್ನತಾಧಿಕಾರಿಗಳ ಮತ್ತು ಪ್ರಜಾವರ್ಗದ ಪ್ರೀತಿಯನ್ನು ಸಂಪಾದಿಸಿ ೫೦ ವರ್ಷ ಕಾಲ ಮಾನನೀಯರಾದ ಪುರಪ್ರಮುಖರಾಗಿ ಶೋಭಿಸಿದರು.

"ತಾದೃಶೀ ಭಾವನಾತತ್ರ ಸಿದ್ಧಿರ್ಭವತಿ ತಾದೃಶೀ ಸಹಾಯಾಸ್ತಾದೃಶಾ ಏವ ಯಾದೃಶೀಭವಿತವ್ಯತಾ ॥" "ಪ್ರತಿ "ಒಬ್ಬ ಮನುಷ್ಯನ ಅದೃಷ್ಟಕ್ಕೆ ತಕ್ಕಂತೆ ಅವನ ಮನೋಭಾವಗಳೂ ಪ್ರಯತ್ನಗಳೂ ಸಹಾಯಗಳೂ ಒದಗಿ ಸಿದ್ಧಿಯು ಲಭಿಸುತ್ತದೆ". ಎಂದು ಪೂರ್ವದವರು ಹೇಳಿದಾರೆ. ಹಾಗೆ ಶ್ರೀ ರಾಮಸ್ವಾಮಿಗಳವರು ವಯಸ್ಕರಾಗುವಹೊತ್ತಿಗೆ ಸರ್ ಕಾಂತರಾಜಅರ್ಸಿನವರು ಗುಣಾಂಬ ಗರ್ಭಿಣೀ ಶಿಶುರಕ್ಷಣ ಧರ್ಮಕೇಂದ್ರವನ್ನು ಸ್ಥಾಪಿಸಲು ಶ್ರೀ ರಾಮಸ್ವಾಮಿಗಳು ಅದಕ್ಕೆ ಸೆಕ್ರೆಟರಿಯಾಗಿ ಸರ್ ಚಾರ್ಲ್ಸ್ ಟಾಡ್ಹಂಟರ್ ಸರ್ ಮಿರ್ಜಾ ಅವರೊಡನೆ ನಿಕಟಸಂಪರ್ಕಹೊಂದಿ ಆವರ ಆಶ್ರಯದಿಂದ "ರಾಜಕಾರ್ಯಪ್ರಸಕ್ತ", "ರಾವ್ ಬಹದೂರ್" ಪ್ರಶಸ್ತಿಗಳನ್ನು ಪಡೆದರು.

"ಎಷ್ಟೇ ವಿದ್ಯಾವಂತರಾಗಲಿ ಬಂದರೂ ಶ್ರೀ ರಾಮಸ್ವಾಮಿಗಳು ಸರಳಜೀವಿಗಳಾಗಿ, ನಿರಾಡಂಬರರಾಗಿ, ಸಹೃದಯರಾಗಿ, ಸರ್ವಸಮ್ಮತರಾಗಿ, ಯಾರಿಗೂ ಅಹಿತವನ್ನು ಮಾಡದೆ, ಎಲ್ಲರಿಗೂ ಸ್ನೇಹಜೀವಿಯಾಗಿ ನಾನಾ ಸಂಸ್ಥೆಗಳಿಗೆ ಭೂಷಣರಾಗಿದ್ದರು. ಈ ಊರಿನ ಸಾರ್ವಜನಿಕ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಯಾವುದರಲ್ಲೂ ಇವರ ಸಂಪರ್ಕವಿಲ್ಲದಿರಲಿಲ್ಲ ಎಂದು ಹೇಳಬಹುದು. ಗರ್ಭಿಣೀ ಶಿಶುರಕ್ಷಣ ಧರ್ಮಸಭೆ, ಬೆಂಜ್ ಮ್ಯಾಜಿಸ್ಟ್ರೇಟ್, ಮುನಿಸಿಪಲ್ ಕೌನ್ಸಿಲ್, ಲಿಂಜ್ರಾ ಪೋಲ್, ಪ್ರಜಾಪ್ರತಿನಿಧಿಸಭೆ, ಸಾಮಾಜಿಕ ಪಾರ್ಟಿ ಕ್ಲಬ್, ಸ್ಕೌಟ್, ಫುಟ್ಬಾಲ್, ಶಂಕರಸಮಿತ್ಯ, ಪುಷ್ಪಾಲಂಕಾರಶಾಲೆ, ಕಾರ್ಯದರ್ಶಿಗಳಾಗಿ, ವೇದಶಾಸ್ತ್ರ ಪೋಷಣೀ ಸಭೆ ಕೃಷ್ಣಮಂದಿರ, ಕೃಷ್ಣ ಲಲಿತಕಲಾಮಂದಿರ, ಮುಂತಾಗಿ ನಾನಾಮುಖವಾಗಿ ಸಕ್ರಿಯಲಕ್ಷ್ಯಪ ಪರರಾಗಿ ೬೦ ವರ್ಷಗಳ ಕಾಲ ಗಾರವ್ಯರಾಗಿ ಕೃತಕೃತ್ಯರಾಗಿದ್ದಾರೆ.

ವೈದಿಕರು ಹೇಳುವ ಸ್ವಸ್ತಿವಾಚನದಂತೆ "ಶತಮಾನಂ ಭವತಿ ಶತಾಯುಃ ಪುರುಷಶ್ಶತೇಂದ್ರಿಯ ಆಯುಷ್ಯೇವೇಂದ್ರಿಯೇ ಪ್ರತಿತಿಷ್ಠತಿ", ಶತಾಯುಸ್ಸು ಆತ್ಮನಿಗೆ ಮಾತ್ರವಲ್ಲದೆ ಇಂದ್ರಿಯಗಳಿಗೂ ಆಸ್ಪದವಿಸಿದರೆ ಅದು ಸಾರ್ಥಕವಾಗುತ್ತದೆ. ಹಾಗಿಲ್ಲದೆ "ಶರೀರಂ ಜರ್ಝರೀಭೂತಂ ವ್ಯಾಧಿಗ್ರಸ್ತಂ ಕಳೇಬರಂ | ಔಷಧಂ ಜಾಹ್ನವೀ ತೋಯಂ ವೈದ್ಯೋನಾರಾಯಣೋ ಹರಿಃ॥" ಇಂದ್ರಿಯಗಳು ಜರ್ಝರಿತವಾಗಿ, ದೇಹವು ವ್ಯಾಧಿಪೀಡಿತವಾಗಿದ್ದರೆ, ಗಂಗೆಯಲ್ಲಿ ಪ್ರಾಣವನ್ನು ಬಿಟ್ಟು ವೈಕುಂಠಕ್ಕೆ ಹೋಗಿ ವಿಷ್ಣುವಿನಿಂದ ಔಷಧಿ ಪಡೆಯಬೇಕು!" ಎಂದು ಹೇಳಿದೆ. ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರೂ "ಅಂಗಂಗಳಿತ ಪಲಿತಂಮುಂಡಂ ದಶನವಿಹೀನಂ ಜಾತಂತುಂಡಂ | ವೃದ್ಧೋಯಾಗೃಹೀತ್ವಾದಂಡಂ ತದಪಿನಮುಂಚತ್ಯಾಶಾ ಪಿಂಡಂ"॥ ಅಂಗಗಳೆಲ್ಲಾ ಗಳಿತ, ತಲೆಯೆಲ್ಲಾ ಬಿಳುಪು, ಬಾಯಲ್ಲೊಂದು ಹಲ್ಲಿಲ್ಲ, ಕೋಲು ಹಿಡಿದುಕೊಂಡ ನಡಗೆ, ಆದರೂ ಆಶಾಪಿಂಡವನ್ನು ಬಿಡುವುದಿಲ್ಲ' ಎಂದು ಹೀಯಾಳಿಸಿದಾರೆ.

ದೇಹವು ಗಳಿತವಾಗುವಹೊತ್ತಿಗೆ ಆಯುಸ್ಸೂ ಗಳಿತವಾಗದಿದ್ದರೆ ಅದು ಜೀವನ್ಮುಕ್ತಿಗೆ ಬದಲಾಗಿ ಜೀವನ್ನರಕವಾಗುತ್ತೆ.

ಶ್ರೀ ರಾಮಸ್ವಾಮಿಗಳು ಕಡೆಯಲ್ಲಿ ಸ್ವಲ್ಪ ಕಷ್ಟಪಟ್ಟು, ಉತ್ತರಾಯಣದಲ್ಲಿ ಇಹಜೀವನವನ್ನು ತ್ಯಜಿಸಿದಾರೆ. ಅವರಿಗೆ ಉಪನಿಷತ್ತಿನಲ್ಲಿ ಹೇಳಿರುವಂತೆ "ಯಏವಂವಿದ್ವಾನುದಗಯನೆ ಪ್ರಮಿಯತೆ ದೇವಾನಾಮೇವ ಮಹಿಮಾನಂಗತ್ವಾದಿತ್ಯಸ್ಯ ಸಾಯುಜ್ಯಂಗಚ್ಛತಿ," ಎಂಬಂತೆ ಆ ದಿವ್ಯಲೋಕವು ಲಭಿಸಿರುತ್ತದೆ. ಆದರೆ ಅವರ ಅಗಲಿಕೆಯಿಂದ ನಮಗಾಗಿರುವ ದುಃಖವನ್ನು ಸೂಚಿಸಿ ಅವರ ಬಂಧುವರ್ಗದವರಿಗೆ ನಮ್ಮ ಅನುತಾಪವನ್ನು ಸೂಚಿಸುವದು ನಮ್ಮ ಕರ್ತವ್ಯ", ಎಂದು ಹೇಳಿದರು. ಸಭೆಯು ೨ ನಿಮಿಷ ಮೌನದಿಂದಿದ್ದು ಸಂತಾಪಸೂಚಕನಿರ್ಣಯವನ್ನು ಅಂಗೀಕರಿಸಿತು.

ನಂತರ ಶ್ರೀಮಾನ್ ಬಿ. ಎಸ್. ದತ್ತಾತ್ರಿಯವರು ಅಧ್ಯಕ್ಷಸ್ಥಾನವು ಖಾಲಿಯಾಗಿರುವದರಿಂದ ಆ ಸ್ಥಾನಕ್ಕೆ ಮಾನ್ಯರಾದ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರನ್ನು ಚುನಾಯಿಸಬೇಕೆಂದು ಸೂಚಿಸಲು ಶ್ರೀ ಅಗರಂ ರಂಗಯ್ಯನವರು ಅನುಮೋದಿಸಿ, ಸರ್ವಾನುಮತದಿಂದ ಅಂಗೀಕೃತವಾಯಿತು

"THE RATIONALIST."

Subscription:	Yearly	½ yearly	Quarterly
	Rs	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:		
Full Page	...	Rs. 50 per insertion
Half Page	...	„ 26 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road Mysore

INDIAN NAVIGATORS 20000 YEARS AGO

(Continued from last issue.)

According to Herodotus, the Eastern Mediterranean islands were populated by Asia-Minor and West-Asian tribes. The Phoenicians are known to have come to the Mediterranean coast from the shores of the Persian Gulf, where they appeared, in turn, from some islands. Couldn't they have been the Bahrein islands, Reshetov asks, because his conception is founded on the fact that the Bahrein islands had been a naval colony of the world's oldest Indian port in the area of Lotali in the east of Gujarat.

The initial setting on west Mediterranean islands dates back to the third millennium B.C. and, according to Reshetov, was done by people coming from Cretan-Myceanean towns and from the African coast. In any case, navigation in the west of the Mediterranean began not earlier than 6,000 years ago, i.e, later than in the area of Korea and almost the same time as the beginning of seafaring in the north of the Pacific Ocean.

The problem of sea routes between the Old and the New World is connected with that of the origin of ancient Amerind tribes. And since the morphological analysis of the bones of their ancestors and archæological investigations do not shed light on this problem, Reshetov considers that hematological research may be useful here.

The aborigene non-metisse Amerinds of North America are known to have but two blood groops out of four—A and B. It has been established now that the main groups of blood originated due to pathogenes. The "Zero" group originated under the effect of variolar deseases, group A pestilental diseases and so on.

The basic centre of the out-break of small-pox epidemic was Southern Asia, and of the plague was Central Asia. Proceeding from this fact, Reshetov assumes that the bearers of group A blood are ethnogenically connected with the ancestors of Central Asian origin (Amerinds of the northern type of the Mongoloid race). The Amerinds of South America have an admixture of group O, too. This gives the scientist grounds to believe that this continent once had contacts with Southern Asia.

Reshetov draws on paleogeography to investigate the possibility of naval contacts between the inhabitants of Eastern Asia and South America, as well as of migration to Polinesia. Geographers, rejecting such a possibility, often refer to unfavourable winds and currents in the equatorial area and at the South American coast.

Meanwhile, a study of the deposits and geology of the Pacific Ocean bottom has shown that the currents changed substantially three times in the last 10,000 years. The El-Vina Current, for instance, had ousted far southward the cold Atacama Current. Conditions near the equator had been changing correspondingly, too.

So, it may be assumed that navigation had started in the Indian Ocean. Rafts, perhaps made of bamboo of the type used in Indo-China to this day, may have been the first facilities used to cross the water expanses. They might have been rafts or boats made of reed bundles. Later, such vessels were made of a large size.

It was in India that the thousand years' seafaring experience led to the creation of catamara type vessels, pictures of which may be seen on the walls of ancient temples. No less than 5,000 years ago, the ancient Indians had vessels that could accommodate hundreds of people. Ancient Indian seafarers visited in those days South Arabia, Madagascar East Africa and, possibly, America.

Gherman Dryubin.

The Rationalist

HINDUISM

A Perverse View

Sir,

Few will agree with Dr. N. R. Sen Gupta (The Statesman 5-1-68) that obscurantism is not opposed to secularism. It is the obscurantism inherent in Hinduism that has through the ages made Hindu genius wallow in a vanity of spiritual excellence without paying any attention to mundane matters like soil productivity, cattle breeding or man's ailments. We died by the million of Malaria until Sir Ronald Ross discovered its cause and remedy. This is also true of many diseases, despite the talents of our Vaids who might have prescribed some ritualistic processes for the cure.

The belief that the sins of a past life cause miseries in the present is an effect of obscurantism and leads to indifference to human suffering.

Yours etc.,

R. C. Sen

Narendrapur, 24 Pargnas.

* * *

In reply to Mr. R. C. Sen's letter Dr. N. R. Sen Gupta writes the following:

To

The Editor, Statesman,

Calcutta.

Sir,

It is a pity that Mr. R. C. Sen (Statesman 13-1-68) has misread my letter and has used the forum of a paper like the Statesman to level charges against the Hindu without trying to meet my arguments at all. Mr. Sen is so obsessed that he simply ignores the wonderful tribute to Hindu truthfulness by Col. Sleeman, the memorable admission by Portuguese historians of adherence of all Hindus to the plighted word, and Vincent Smith's tribute to the unique morality of Sivaji's soldiers. The Hindu welcomed with open arms the Syrian Christians, Jews and Parsis and treated them with honour. He has ignored the revivalist Sivaji's treatment of the Koran with reverence, the appointment of a mullah by Durga Das Rather for the grandchild of Aurangzeb when she was taken prisoner. He is less than honest when he describes Sleeman's tribute as patronising words, and he is wallowing in his anti-Hindu bias when he ignores the remarkable fact that all religious minorities who entered India in distress were treated with respect and honour and the Hindu never insulted the Prophet before secularism weaned him from his faith. I would ask him to point out another country where so many fugitives from religious persecution found sanctuary. The nearest approach is that of Huguenots in England but Huguenots were Protestants seeking refuge in a Protestant country.

He charges the Hindu with ignoring mundane matters when the Hindus allowed a Ross to discover the material parasite and thus save millions of lives, as if no millions died in Africa or Panama, or Indonesia or Italy particularly the Campagna or Greece.

The Hindus never ignored mundane matters. The Konarak temple, the temples of Ellora aad Ajanta, the rustless steel pillar of Delhi, the still surviving aqueducts of Vijayanagar, to name only a few are evidence to the contrary.

Mr. Sen is so biassed that he probably does not know that Europe owes its science of steel making to the Hindus. It was in 1857 or thereabout that Bessemer visiting Madras saw how Indian blacksmiths produced steel and this was the process that Bessemer made his own, and Europe had the Bessemer process of making steel, a process

which for years was the best method known. Even in the Eighteenfifties Europeans did not know anything of oral hygiene, and the tooth-pick was the only instrument they knew. It was the Indian Dantans (Twig of a plant) used by everybody in India compulsorily which inspired them to make the tooth-brush. Again as early as 0 B.C. Pliny the historian of Rome complained that all the wealth of Rome was being drained away to India because the patricians would use only Indian cotton cloth and nothing else. From then on for two thousand years, Indian cotton cloth was the best in the world till the East India Company in order to foster the rising Lancashire industry destroyed the Indian weaving trade effectively, and ruined the weavers who died by the thousand, and in Governor-General Bentinck's words, 'the bones of the weavers bleached the plains of India!'

Cane-sugar was an Indian discovery, and so of course was the umbrella. Copper to purify water was also an Indian discovery. Krause only rediscovered it.

The Hindu methods of washing and applying earth after defecation is far more hygienic than toilet paper.

Bathing was so rare in England that in 10 Downing Street, the residence of Prime-Minister, the first bath-room was constructed in 1894! This was the result of contact with India. If the unwashed civilisation of Europe does not stink in Mr. R. C. Sen's nostril, at least it does in other men's nostrils.

Not for nothing did Sir Thomas Munrow after retiring from the Governorship of Madras declare that if civilisation was a commodity for barter between England and India, England would be the gainer!

The Hindus thus taught the world oral hygiene, the best method of preparing steel, umbrella, how to protect against weather, cotton clothing, how to cure diseases by detoxicating powerful poisons long before Ehrlic's discovery of Salvarsan; finally the mathematical 'O', a unique discovery, was a Hindu contribution.

If Mr. Sen blinded by the amazing achievement of the West still maintains that Hindus ignored mundane matters, one can only pity him!

Yours truly,
N. R. Sengupta.
From the Truth, Calcutta,

STRATEGY

"One of the biggest stumbling blocks to individual achievement is the all-too-human capacity for getting in debt to yesterday, that inevitable result of postponing a job.

To avoid this costly procrastination, use reverse strategy: start tomorrow's task today! In the morning, you will get a psychological lift from finding the task already begun, and be better prepared to plunge in and finish it.

In reality, you will be taking advantage of a well-known psychological fact: our memory for uncompleted tasks, sparked off by the unresolved tensions they create, is ten times greater than our memory for completed ones. When you leave a job unfinished, your subconscious—that silent ally always on duty—goes to work on it. Later, when you return to the job, you are often amazed to discover that you have a whole new arsenal of ideas, insights and solutions from which to draw!"

Bound Volumes of the *Rationalist* of the ast 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

EVENTS OF 1967

INDIA

(Continued from last issue)

A national convention on English held in Madras City urges that English be retained as the medium of instruction in higher education.

5: Mrs. Indira Gandhi, Prime Minister, leaves for Moscow to attend the 50th anniversary celebration of the Russian Revolution.

7: Forty-three members of the Maharashtra Assembly and two members of the Council, all belonging to the Maharashtra Sampoorna Samithi suspended by the Speaker and Chairman respectively following disorderly scenes in both Houses.

8; The D.M.K. retains the South Madras Parliamentary seat by a majority of over a lakh of votes.

9: Thirty-four members of the Maharashtra Assembly belonging to the Sampoorna Maharashtra Samithi, who try to break through a police cordon and enter the Assembly Hall, are arrested in Nagpur and later released.

15: Sixteen Army personnel killed and 23 others injured near Gauhati (Assam) when an army truck collided with a petrol tanker.

Thirteen persons, mostly women, are crushed to death in a stampede on the Gandak Bridge near Soneypur on the eve of Kartik Purnima day.

20: The Union Cabinet decides to impose President's rule in Haryana.

21: The Governor of West Bengal dismisses the United Front Ministry headed by Mr. Ajoy Mukharjee. Dr. P. C. Ghosh, leader of the Progressive Democratic Front is sworn in Chief Minister.

22: The Punjab Ministry, headed by Mr. Gurnam Singh, resigns following the defection of the Education Minister, Mr. Lachman Singh Gill, and 16 others from the ruling United Front.

Master Tara Singh, the Sikh leader dies in Chandigarh at the age of 84.

25: Congress backed Janata Party in Punjab forms new Ministry headed by Mr. Lachman Singh Gill.

27; The Official Languages (Amendment) Bill introduced in the Lok Sabha.

29: Bengal Speaker holds appointment by the Governor of the P. C. Ghosh Ministry illegal and adjourns the Legislative Assembly: confusion in Assembly and Chief Minister Ghosh injured by flying missiles.

30: Mysore Chief Minister Mr. S. Nijalingappa chosen to succeed Mr. Kamaraj as Congress President.

December 2: The United States agrees to supply 3·5 million tonnes of foodgrains for the first half of 1968.

6: Jan Sangh M. P. Burns copy of Official Languages Bill in Lok Sabha; Punjab Speaker upholds legality of new Punjab Ministry led by Mr. Gill.

11: A big earthquake in Western India wipes out Koynanagar, hydel project area 250 miles from Bombay, in all about 160 are killed.

Mehrchand Mahajan, former Chief justice of India dies.

12. Two Uttar Pradesh Ministers come to Delhi and defy prohibitory orders and are arrested, and later convicted by a Delhi Magistrate and sentenced to imprisonment till rising of court.

16. Lok Sabha passes Languages Bill and connected resolution.

17: Mysore's Home Minister Rama Rao resigns after Legislative Members allege police misbehaviour in Madhugiri (Mandya District); Chief Minister Nijalingappa later declines to accept the resignation.

(To be continued.)

SANSKRIT CIVILIZATION

by

G. R. JOSYER. B.A., M.R.A.S., M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library." Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P..

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS. Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha Vol. II."

* * *

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, I copy "Sanskrit Wisdom", by G. R. Josyer, I copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE. Varanasi-I:

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* *

Kindly supply us Bhojaraja's Shringara Prakasha

3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* * *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

* *

SARASWATI PUSTAK BHANDAR. Ahmedabad:

Please supply Shringara Prakasha 3 copies Sanskrit Wisdom 1 c

Please suppl Sanskrit Wisdom 3 copies

* *

SANSKRIT PUSTAK BHANDAR. Calcutta:

Please supply 3 copies Shringara Prakasha, 2 copies Rigveda Pa

Please supply 2 copies Shringara Prakasha.

* *

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G. R. Josyer, 5 copies.

Please supply History of Mysore 6 copies.

* *

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara 3 copies Rigveda Pada, 3 copies History of Mysore.

* *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigved & copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Publishe

Registered No. BG. 28

THE RATIONALIST

A Weekly

ligent man, dev
matters of Public
commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVIII No. 19] Monday 4-3-1968 [PRICE 00-10 NP

HAVE PASSED THE ONE MILLION MARK

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

OST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S., M.R.S.I

RS. 15—00

THE VIET-NAM WAR

Gordon D. Goldstein, Co-Chairman, Office of Naval Research, Washington, writes "Dear Sir,

According to the most recent information available to the United States Department of Defence the undercover agents of Red China are spreading rumors in your country to the effect that the bubonic plague epidemic in Vietnam and the occurrence of epidemic diseases in other Asiatic countries are connected with United States biological warfare.

These red agents are particularly fond of linking the distressingly wide-spread plague epidemic in and around the South Vietnamese towns of Vuang Tau and Da Nong with the struggle carried on by the United States in defence of the Free World. They do not hesitate to assert that the biological weapons stored at special bases of the U.S. Air Force and Navy are negligently protected. They claim, in particular, that the storing of biological weapons by Special BW Units near the Thailand air bases of the U.S. Air Force is carried out in a most incompetent manner. An epidemic breaking out in Thailand as a result of such carelessness might — they claim — spread like wildfire into other densely inhabited countries of Asia that lack adequate sanitation, thus leading to the sacrifice of millions of innocent lives.

As against these irresponsible rumors it is an unquestionable fact that the U S. Army is handling its special means of warfare with all due precaution. Suffice it to point out that during the past ten years only an insignificant number of cases of bubonic plague or smallpox have occurred among the personnel of the BW laboratories and storage centers at the Dugway Proving Ground 'Utah' and the Pine Bluff Arsenal 'Arkansas'. They were, moreover, immediately localized, and the inhabitants of the near-by towns were protected from any danger of infection through inoculation with appropriate vaccines. We have had the same positive experience in connection with our special depositories overseas.

At every special base the delivery, storage and supervision of BW weapons is assured through the most up-to-date technical means, and they are subject to the same control as is applied to nuclear and chemical weapons. This task is the responsibility of the Special Committee of the U S. Department of Defence.

Not only are our biological weapons safeguarded from air S and mortar-bomb attacks by being deposited in secure bunkers, but very stringent regulations also prevent unauthorized persons or saboteurs from approaching them. Within the special bunkers, most of these weapons are stored in automatized installations that exclude contact with the outside air and insure the required temperature.

The U.S. Department of Defence requests you, dear Sir, once more – as so often in the past – to defend the ideals of freedom and democracy by refuting the fabricated, tendencious rumors that have no other aim than to slander our sacred struggle for peace and freedom in South-East Asia and to denigrate the American Army and the Special Units of the U.N. Air Force and Navy.

We would suggest that, in preparing a vigorous denial, you make use of such studies by eminent American scientists as:

Medical Ethics and Biological Warfare by Theodor Rosebury "in perspectives in Biology and Medicine, 4 April 1963".

Peace or Pestilence by Theodor Rosebury "Mc Graw-Hill Book Company, New York 1949".

Symposium on Biological and Chemical Warfare " in Bulletin of the Atomic Scientists, June 1955 ".

Biological Warfare against Public Water Supplies " Civil Defence Bulletin, Washington, 1955 ".

Thanking you in advance for an early response to our request, in line with the traditions of your newspapers,

I remain,
Sincerely Yours,
Gordon D. Goldstein ".

•

Even accord...g ... ...du ethics, slander is a normal weapon of States at war. And so long as the Viet-Cong and their giant backers don't take their hands off South Vietnam, there can be no question of the U.S.A. either retiring from the conflict, or being squeamish about the weapons it uses. War is war, and success is its only ethical criterion ! Where would Russia, China and East Asia have been if there had not been Heroshima ! Ed.

PER CENTS

"If studies had been taken in A.D. 65 on eligious preferences, they would have shown 51 per cent for Jupiter, 30 for Zeus, about nine for Mithra and about one per cent for Jesus !

So St. Paul, who was urging support for esus, might have just given up and gone home !

But St. Paul stayed—and that made the difference ! "

SUSPICION

" It would be well for all of us to remember that suspicion is far more apt to be wrong than right, and unfair and unjust than fair. It is a first cousin to prejudice and persecution, and an unhealthy weed that grows with them."

The following particulars regarding the ownership of the " Rationalist," weekly are published as called for by Rule 8.

FORM IV

1. Place of publication	—	711, Krishnaraja Mohalla, Mysore.
2. Periodicity of its publication	....	Weekly.
3. Name of Printer, Publisher and Editor	:	G. R. Josyer, M.A. HONS., F.R.E.S., M.R.S.L.
Nationality	...	Hindu, Indian.
Address	....	712, Krishnaraja Mohalla, Mysore.
4. Name and address of individuals who own the newspaper, and partners or shareholders holding more than one per cent of the total capital:		Do.

I, G. R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 4-3-1968.

G. R. Josyer,
Publisher.

THE VIET-NAM WAR

Gordon D. Goldstein, Co-Chairman, Office of Naval Research, Washington, writes "Dear Sir,

According to the most recent information available to the United States Department of Defence the undercover agents of Red China are spreading rumors in your country to the effect that the bubonic plague epidemic in Vietnam and the occurrence of epidemic diseases in other Asiatic countries are connected with United States biological warfare.

These red agents are particularly fond of linking the distressingly wide-spread plague epidemic in and around the South Vietnamese towns of Vuang Tau and Da Nong with the struggle carried on by the United States in defence of the Free World. They do not hesitate to assert that the biological weapons stored at special bases of the U.S. Air Force and Navy are negligently protected. They claim, in particular, that the storing of biological weapons by Special BW Units near the Thailand air bases of the U.S. Air Force is carried out in a most incompetent manner. An epidemic breaking out in Thailand as a result of such carelessness might — they claim — spread like wildfire into other densely inhabited countries of Asia that lack adequate sanitation, thus leading to the sacrifice of millions of innocent lives.

As against these irresponsible rumors it is an unquestionable fact that the U S. Army is handling its special means of warfare with all due precaution. Suffice it to point out that during the past ten years only an insignificant number of cases of bubonic plague or smallpox have occurred among the personnel of the BW laboratories and storage centers at the Dugway Proving Ground 'Utah' and the Pine Bluff Arsenal 'Arkansas'. They were, moreover, immediately localized, and the inhabitants of the near-by towns were protected from any danger of infection through inoculation with appropriate vaccines. We have had the same positive experience in connection with our special depositories overseas.

At every special base the delivery, storage and supervision of BW weapons is assured through the most up-to-date technical means, and they are subject to the same control as is applied to nuclear and chemical weapons. This task is the responsibility of the Special Committee of the U.S. Department of Defence.

Not only are our biological weapons safeguarded from air S and mortar-bomb attacks by being deposited in secure bunkers, but very stringent regulations also prevent unauthorized persons or saboteurs from approaching them. Within the special bunkers, most of these weapons are stored in automatized installations that exclude contact with the outside air and insure the required temperature.

The U.S. Department of Defence requests you, dear Sir, once more – as so often in the past – to defend the ideals of freedom and democracy by refuting the fabricated, tendencious rumors that have no other aim than to slander our sacred struggle for peace and freedom in South-East Asia and to denigrate the American Army and the Special Units of the U.N. Air Force and Navy.

We would suggest that, in preparing a vigorous denial, you make use of such studies by eminent American scientists as:

Medical Ethics and Biological Warfare by Theodor Rosebury "in perspectives in Biology and Medicine, 4 April 1963".

Peace or Pestilence by Theodor Rosebury "Mc Graw-Hill Book Company, New York 1949".

Symposium on Biological and Chemical Warfare " in Bulletin of the Atomic Scientists, June 1955 ".

Biological Warfare against Public Water Supplies " Civil Defence Bulletin, Washington, 1955 ".

Thanking you in advance for an early response to our request, in line with the traditions of your newspapers,

I remain,
Sincerely Yours,
Gordon D. Goldstein ".

* * *

Even according to Hindu ethics, slander is a normal weapon of States at war. And so long as the Viet-Cong and their giant backers don't take their hands off South Vietnam, there can be no question of the U.S.A. either retiring from the conflict, or being squeamish about the weapons it uses. War is war, and success is its only ethical criterion ! Where would Russia, China and East Asia have been if there had not been Heroshima ! Ed.

ER CENTS

"If studies had been taken in A.D. 65 on religious preferences, they would have shown 51 per cent for Jupiter, 30 for Zeus, about nine for Mithra and about one per cent for Jesus !

So St. Paul, who was urging support for Jesus, might have just given up and gone home !

But St. Paul stayed—and that made the difference ! "

SUSPICION

" It would be well for all of us to remember that suspicion is far more apt to be wrong than right, and unfair and unjust than fair. It is a first cousin to prejudice and persecution, and an unhealthy weed that grows with them."

The following particulars regarding the ownership of the " Rationalist," weekly are published as called for by Rule 8.

FORM IV

1.	Place of publication	—	711, Krishnaraja Mohalla, Mysore.
2.	Periodicity of its publication	....	Weekly.
3.	Name of Printer, Publisher and Editor	:	G. R. Josyer, M.A. HONS., F.R.E.S , M.R.S.L.
	Nationality	...	Hindu, Indian.
	Address	....	712, Krishnaraja Mohalla, Mysore.
4.	Name and address of individuals who own the newspaper, and partners or shareholders holding more than one per cent of the total capital.		Do.

I, G. R. Josyer, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Dated 4-3-1968

G. R. Josyer,
Publisher.

The Rationalist

A NOBLE LETTER

"We, the students of the M.A. College of Engineering and Arts, Kothamangalam, Kerala, would like to request the students of Madras State to call off their agitation and other activities which are harmful to the nation.

We had earlier thought that they were really worried about the Center's language policy. But we fear that the purpose of their agitation has gone far away from the point originally aimed at. We read that some students burnt the National Flag and some the Constitution and that others hoisted a new flag demanding secession from India. We are sure that most of the students are troubled to see this turn of events.

Will the students of Madras think calmly about the present trend? We also request them to think twice before they accept the leadership of those who burnt the National Flag etc.

Perhaps the students of Madras may be unaware that we, in Kerala, get the ration of three ounces of rice! We have demonstrated. But we think that we have never gone to the extreme. Even with food being the fundamental necessity, we are calm here. Is language more important than food and shelter?

We request you students to take the lead. It will be good if you can call an all-India conference of students to discuss the issue. Let each section, viz., students, politicians and others, try to find a compromise solution for the problem. We shall tell them our difficulty and let the others hear and think in a friendly atmosphere. Let the three language formula be there.

We are really sorry to see the quarrel between Mr. C. Subramaniam and the students. If the Madras students can carry out research into our admiration for Madras during the last 20 years, they will see that we liked your leaders more than ours. (Actually Kerala has got no leaders at all. Though once Mr. E. M. S. was a leader, he has now degenerated to an ordinary party member). We were watching the developments in Madras. Even the coming generation cannot deny that Mr. Kamaraj, Mr. Subrahmaniam, etc., were the builders of modern Madras State. Now why don't you allow them to speak? Don't they have the fundamental right to speak, to criticise? You have got the power to reply and you can reply too. We are, after all supposed to be educated, and so we have to behave like educated youths.

Before we end, we would like to put forward a point too. Why has this language problem so deteriorated? We feel that it is due both to the love and fault of the Congress to satisfy all sections. Do the students of Madras think any party in India could come to an easy solution? Surely No. The S.S.P. in the South is calm about the language, because otherwise it will lose support! But the S.S.P. in the North is crying for Hindi, because it wants to gain support. Swatantra in the North and South won't talk about language because it will be divided if it discussed this matter! All the parties are in the same boat. The D.M.K. can cry anti-Hindi slogans because it is a regional party. While we see that all other national parties are fishing in this troubled water, the Congress is made the scapegoat. Of course.

the Congress could have behaved in a better way. But after all, the Congress is also a party. So the best thing we feel that we can do now is to create an atmosphere of calmness, and then to think of solutions for the problem.

So, please be good and create the atmosphere for talks. On one side the economy is suffering, on the other side there are the "Senas" which will turn India into a "Vietnam"

Eight Students of M.A. College.
Kothamangalam."

* *

It is the best piece of writing that we have seen in any Daily for many a long day. Insane Rajagopalachari, Pusillanimous Annadorai, other barking curs which poison the columns of the Madras Dowager and the Bangalore toddy-tappers' organ, and the so-called students of Tamil Univesities who have become almost bestial in their self-indulgence, might bow their heads in shame before the M.A. students of Kerala who have come forward to issue the above wonderfully thoughtful and wise statement. We congratulate the College of Kothamangalam on the wisdom of its almni, and the students on their exemplary manhood.

Editor.

FOR SALE

1. One new "LAWKIM" ½ H.P. Motor, Single Phase, unused.
2. One "HIGGS" ½ H.P. Motor, Single Phase, used, is also available.

Apply to :-

CORONATION PRESS,
711, K. R. Mohalla, Mysore.

LIFE IN OTHER PLANETS

There are 640 million earth-type planets in our own galaxy; planets so much like ours that you could step out of a space vehicle, take a deep breath of oxygenated air and look up at a blue sky. Many astronomers and other scientists interested in the whole question believe that the universe is crawling with life.

Is it not possible that much of it, since the numbers are so staggering, is equal to us in intelligence, or superior, simply because human intelligence has existed for so relatively short a period?

MESSAGE

Dr. C. Subbaramiah,
Proprietor, Mysore Medical Hall,
writes:

23-2-68.

"Respected Sri G. R. Josyer,

Not in touch with the Rationalist nowadays being irregular in attending my Clinic due to physical disability, I only happened to read in the recent issue of your Rationalist, the sad news of your beloved wife last month and was shocked to hear the news. I could imagine how hard it is for you to bear this catastrophe at this age. You are a great philosopher, Vedantist and an experienced gentleman, who knows how such events are inevitable in one's life. My fervent prayers to God Almighty that he may bless you to take this sad bereavement coolly, and also to bestow shanthi on the departed soul. You are my Guru, and I have a great respect for you. I thall take an early opportunity to meet you when my physical condition gets better. Pardon me.

With respectful regards to you,

Yours Sincerely,
C. SUBBARAMIAH.

PRAYER HELPS

A Novelist.

"I base my whole life on prayer. A hundred times a day my thoughts go to the one human life that so supremely influenced the world, and I renew my faith in my relationship with the Saviour of mankind. I have prayed silently during battles, during crises in the nursery, at glittering dinner tables, and as a speaker on flag-draped platforms.

Gradually the miracle has been forced on me that no prayer goes unanswered. It may be answered by seeming disappointment, even humiliation. Often it is answered in a totally unexpected way, or when it has been forgotten even by the suppliant. The insufferable has disappeared, the unbearable has become precious and right, the heart-break has become heart's-ease."

U. S. CONGRESSMAN

I went to China in 1925 as a medical missionary. I had in my heart this promise of Christ's; "Lo, I am with you always, even unto the end of world."

I was afraid that perhaps it wouldn't be true, but it is. In 1930, during eight months when I was in a polite sort of captivity, nobody in the city took off his clothes at night because the communists might arrive at his door. I had quinine, money and a torch always near at hand, in case I had to get away at a moment's notice. I would wake up every morning wondering what that day would bring forth, and would pray this simple prayer:

O Master, let me walk with Thee
In lowly paths of service free:
Tell me Thy secret!

There would then come into my spirit something that supported and held me steady, gave me confidence and assurance during the day. I can't explain how some of the food I ate tonight for supper becomes brain, some blood, some bone, but I haven't stopped eating just because I can't explain it! In the same way, I cannot explain this. It is not in the realm of explanation yet, or of logical proof. It is in the realm of demonstration: prayer works!"

A U. S. JUDGE

"The first step towards spiritual strength is taken when all of us come to realize that we cannot accomplish really worth-while things in life by ourselves. When we turn to the one true source for strength and guidance. When prayer becomes a habit, when we tell God not once but many times a day that we love Him and want Him close to us, we are on our way.

I have lived a full, exciting life as a lawyer and as a judge fighting for what I thought was right. In every crisis I turned to God for help, and I never called for help in vain!"

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-!	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	„ 25 „
Quarter Page	...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

ಮು||ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹ ವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇವಾಗವಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೩೦

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುವರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರೈಜಿನ

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

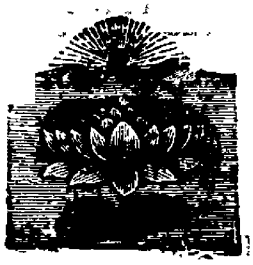
ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyce.

Registered No. BG. 287.



THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor: G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 20] Monday 11-3-1968 [Price 00-10 P.

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

PRINTING

Without the invention of book-printing, the history of the last 500 years would certainly have been different. The prerequisites for our present form of life were created with the unlimited distribution of knowledge. Johannes Gutenberg, the inventor of book-printing, never dreamt of the expansion of knowledge which would follow his technical innovation. He was not a philosopher and not a revolutionary. He was primarily interested in realising an idea which took up his entire life. He strove for fame and wealth. Yet Gutenberg died poor and forgotten – 500 years ago in February 1468.

Johannes Gutenbur glived in the late Middle Ages with all its superstitions. Anything new was highly suspicious and said to come from the devil. The inquisition mercilessly quenched all attempts to change the old order. Only magic could be responsible for the uncanny speed with which printed pages were made. Gutenberg knew what he risked. When and where he first hit on the idea of using movable metal letters to copy inaccessible manuscripts, remained his secret.

Johannes Gensfleisch – this was his true name – was born somewhere around 1397 in the German university city of Mainz as the son of respected patricians. Practically the only thing known about him is that he learned to read and write, a privilege of his class. It is believed that the young Johannes learned the renowned goldsmith's trade. In 1430, Gutenberg left Mainz for Strassburg. The quarrel between patricians and guilds made his life impossible. Gutenberg's emigration lasted 15 years.

On his return to Mainz, Gutenburg soon began to produce useable results. In a specially built foundry, he cast the individual letters out of a mixture of metal. The letter could be used more than once. Now Gutenberg was able to set out on his greatest task, printing the Bible. He associated with the rich Mainz citizen Fust who invested considerable sums in the venture in the hope of gaining even greater wealth. The 42-line Bible, which is now on display at the Gutenberg Museum in Mainz, was completed in 1455. Gutenberg and Fust quarrelled and the financier demanded the return of his money. Gutenberg lost his workshop and the Bible due to his insolvency. His former partner did everything possible to make sure that the name of the first bookprinter was soon forgotten. Two centuries passed before Gutenberg was rehabilitated.

W. German News.

PSYCHO

"Today we enjoy the pleasant fantasy that modern society is the first to enjoy the benefits of psychology. However, it is well to remember the Sioux Indians, who told their children that butterfly wings smeared over their hearts would enable them to run as fleetly as antelopes. Any boy who sets out to catch a dozen butterflies, without the help of a net, is going to be a pretty good runner by the time summer is over!"

LAZY

"When I throw myself into something I always work like a demon. That's because I'm so lazy. Lazy people always work harder than anyone else; they're so eager to get finished, and lie down again! I devise all sorts of ways to lie down often. I adore it. The man who invented the wheel could have been my consort. He was the laziest!"

THE MOTHER

The mother who cannot get over "that tired feeling" doesn't need psycho-analysis, says Dr. Leonard Lovshin. "She is not ill; she is not maladjusted. She is tired. She has a working day of 16 hours, a working week of seven days. She probably hasn't had a real holiday for years, and she may have various worries about finances, husband and children. Being conscientious, she gets involved in a multitude of obligations." In addition to her children, she usually has animals to look after, and in wear and tear on mother "a puppy equals about one and a half children, and a cat with kittens equals two!"

How many children a woman has makes little difference, Dr. Lovshin found. "A woman with one child just worries four times as much about the one as the woman with four children, and it all comes out even." What does make a difference is age. "The nervous system can't take so much after 30; two hours of screaming is bad enough at any age, but after 36 it is unbearable."

Dr. Lovshin's prescription: thorough examination to rule out physical illness, then explanation and reassurance. Little things —a new hat, dining out or going to a film— help in mild cases. He is against giving tranquilizers to tired mothers. "A tranquilized mother would be about as good as a tranquilized football team," he says. But he thinks there may be a place for tranquilizers in handling these cases: "Give them to the husband, children and puppies!"

THE BEAR'S EMBRACE

The subject under discussion at the World Disarmament Conference at Geneva in February 1932 was the Soviet proposal for "total and general disarmament," put forward by Maxim Litvinov.

The Spanish delegate, Salvador de Madariaga, offered this reply:

"Does Mr. Litvinov remember the fable about the animals' disarmament conference? When the animals had gathered, the lion looked at the eagle and said gravely, "We must abolish talons." The tiger looked at the elephant and said, 'We must abolish tusks.' The elephant looked back at the tiger and said, 'We must abolish claws and jaws.'

"Thus each animal in turn proposed the abolition of the weapons he did not have, until at last the bear rose up and said in tones of sweet reasonableness;

"'Comrades, let us abolish everything— everything but the great universal embrace!'"

LIES

Have you ever found yourself angry when someone lied to you? Not all of your anger was indignation at his lack of veracity. You were angered at his rudeness. For his lie carried with it a belief that you were a fool. The reason we hate a liar is not his immorality, but his gall in thinking we would believe him!

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

TWO VOLUMES **Rs. 25/- each.**

The Rationalist

"THIS LAND YOUR LAND"

Mr. Joseph Glazer, American labour troubadour with the guitar, was in India recently addressing and entertaining labour groups with his songs to the accompaniment of the guitar:

The most memorable moment of his trip he describes in the following words:

"The Republic Day parade I witnessed in New Delhi. I saw all India march by, colourful, exuberant, young and old, traditional and modern. I was inspired to compose new words to a famous song by the American folk singer Woody Guthrie, as my personal tribute to India. Do you want to hear it?"

The American Labur Troubadour plucked on his guitar and sang:

"I walked through the markets of ancient Delhi:
I strolled through the gardens of the Taj at Agra:
And all about me a voice was singing:
This land was made for you and me.

This land is your land, this land is my land:
From Himalaya mountains to Kanyakumari;
From the streets of Bombay to the hills of Assam:
I tell you this land was made for you and me.

I saw the dam at Bhkra and Tanjore's rice fields,
The docks and the steel mills and the tea plantations,
I gazed at the temples in a thousand cities,
And I said: This land was made for you and me.

I saw the Sikhs and the Hindus, the Christians and Muslims,
From the plains of the Punjab to the Indian Ocean,
I gazed at the faces of a million people,
And I knew this land was made for you and me."

* * *

What a lesson to Indians! Ed.

7 MILLIONS

Some seven million students are enrolled in American colleges and universities, a record high, according to the U.S. Department of Health, Education and Welfare.

This compares to a total enrolement of 4·8 million in 1963, and is an 8 per cent rise over 1967.

One of every three Americans between the ages of 18 and 21 attends a college or university, and 40 per cent of them are women.

LIBERTY

"Liberty isn't a thing you have been given as a present. You can be a free man under a dictatorship. It is sufficient if you struggle against it. He who thinks with his own head is a free man. He who struggles for what he believes to be right is a free man. Even if you live in the freest country in the world and are lazy, callous, apathetic, irresolute, you are not free but a slave, though there be no coercion and no opposition.

Liberty is something you have to take for yourself. There is no use begging it from others." X.

SIR R. G. BHANDARKAR

It was a piece of glaring injustice, One who was almost a raw recruit to the field was made the head of the branch and an experienced scholar made to work under him. The latter did not at all feel wronged because he was made of such stuff as saints were made of.

When the younger scholar (Dr. Peter Peterson) died prematurely, the elder spoke of him thus: "He was to supersede me. I have been acting as professor of oriental languages in the Elphinstone College (Bombay). He was a young man of 25 and was junior to me by 10 years. For 15 years before this, I had been learning and teaching Sanskrit while he could have been studying only for about 6 years before. Under the ordinary operation of our sinful nature one would expect that distrust, suspicion and jealousy would have sprung between us. But such feelings never for a moment took possession of his heart nor of mine, and a cordial friendship grew up between us."

This savant, Bhandarkar, for over half a century, dominated indology. Perhaps no other doyen was held in such awe and affectionate regard. He personally knew more compeers of the west than any other Indian savant. He was the last of the group of great savants who made indological history in the last quarter of the last century, like Indraji, Buhler, Kielhorn and Fleet.

In the words of F. W. Thomas, "he was an all-round scholar and most of his work was of the nature of discovery of new facts and new ideas regarding their co-ordination. Everything that he wrote was marked by independent knowledge and judgment and good sense. Consequently he had very little to retract."

While opening the first Oriental Conference in Poona, the Governor, Sir George Loyd characterised him as "an ancient rishi incarnate, a man of pure convictions and courage, an example of purity of life, purity of thought! and purity of act!"

Born in 1837 in a middle class Maharashtrian family, Ramakrishna Gopal Bhandarkar had his early education at Ratnagiri and went to Bombay for higher studies. At Elphinstone College he was a diligent mathematics student of Dadabhai Naoroji, later famous in the nationalist movement. He took the M.A. degree and thought of studying law. But he entered the education department of the Bombay Government as headmaster.

His debut in indology happened fortuitously. His was a ministerial employee of a Government office and Sanskrit scholarship was not his family trait. Strange to say, it was the English chief of the Education Department (E. I. Howard) who advised Bhandarkar to specialize in Sanskrit. Dedicating his edition of Bhavabhutis 'Malathi-Madhava' to Howard. he recorded that he would, in all probability, never have studied Sanskrit but for the enlightened encouragement of Howard, at a time when the study did not form part of instruction in colleges.

He did not continue for long as headmaster, as he was chosen to succeed Buhler as Professor of Sanskrit at Elphinstone college in 1869. A couple of years later, the Peterson episode referred to at the outset took place. In 1882, he was transferred to the Deccan College, Poona, to be the successor of Kielhorn in the part of professor of Oriental languages. He held that post for nine years till his retirement on superannuation.

(To be continued.)

EVENTS OF 1967

INTERNATIONAL

Jan 5 : Earthquake rocks Mongolia. Heavy casualties.—U.S. imposes sanctions againt Rhodesia.

15: Soviet tanks enter outer Mongolia and take positions along Mongolian Chinese frontier.

28: Three U. S. astronauts die in space Rocket explosion.

29: Anti-Mao army revolt in China spreads to all border areas.

Feb. 8: Britain's House of Commons approves decree on International sanctions against Rhodesia.

10: Indonesian Parliament asks for Sukarno's dismissal.

14: President Sukarno agrees to quit office and to go into exile.

19: Dr. G. R. Oppenheimer, pioneer of America's First atom bomb dies.

24: Sukarno hands over powers to Gen. Suharto.

March 3: Malaysian Parliament votes to make Maley, the sole official language of the Federation.

India signs International Space Treaty in Moscow.

5: Gaullists are returned to power in the French General Elections.

10: Indonesia and Malaysia sign a security pact for dealing with the common enemy.

11: Gen Suharto becomes Ag. President of Indonesia.

19: China expels two top officials of Soviet Embassy.

25. Indonesian army unearths a big Communist plot against the present regime.

April. 4: President Nasser summons 'Little Summit's of African State at Cairo.

19; Konrad Adenauer, former West German Chancellor, dies.

21: Army takes over power in Greece: The Prime Minister is arrested.

22: America's Surveyor-3 scratches a shallow furrow on the surface of Moon.

24: Soviet Spaceman Komaros is killed while landing.

May 12: John Masefield, Poet Laureate of Britain dies.

16: U A R. marches troops towards Israel border.

18: U. N. Emergency Force starts pulling out from the Truce Line in Israel.

19: U. S. and South Viet Namese troops raid Demilitarised Zone in Viet Nam.

23: Nasser blocks Gulf of Aquaba, Israel's vital sea outlet.

28: U.A.R. moves armoured units to Gaza, vacated by the U.N. Force.

29: U.A.R. forces fire on Israeli patrol near Gaza.

June 2; Israel forms a National Government with Gen. Moshe Dayan, one-eyed hero of Israel's 1956 voctory over Egypt, as Defence Minister.

3: Jordanian troops fire at Israeli Units in Jerusalem. Russia moves naval vessels to the Eastern Mediterranian sea.

5: Israel strikes a pre-dawn blow on U.A.R. Syria and Jordan, crippling all effortf at defence.

Five Indian soldiers of UNEF in Gaza killed during Israeli attack.

6: Israel captures Gaza.

7: Israel captures key town of Sinai area and also Jerusalem, and claims complete victory over Arabs.

9: President Nasser offers to resign, following Egypt's defeat at Israeli hands, but is persuaded to stay on.

10: USSR breaks off relations with Israel for its action against Arab nations.

Spencer Tracy, popular film star dies.

24: U.S. President Johnson and Soviet Premier Kosygin meet in Glassboro (U.S.) for "Summit".

SANSKRIT CIVILIZATION

by

G. R. JOSYER, M.A., M.R.S.L., M.R.S.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* *

Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work
Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* * *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom."

§ § §

Delhi, 28-12-63

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. " II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th. Munshi Ram Manohar Lal, Delhi-6."

§ § §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P.P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 21-22] Monday 18-3-68 & 25-3-1968 [Price 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

SIR R. G. BHANDARKAR

(Continued from last issue.)

After retirement, he was Vice-Chancellor of the Bombay University and member, first of the Viceroy's Legislative Council and later of the Bombay Legislative Council. Along with his duties at Elphinstone College he undertook at the instance of the Bombay Government the formidable task of collecting ancient manuscripts. He presented the results of his labours in six volumes of detailed reports, which, Buhler declared, were of incalculable value for historical and literary research.

Being of a retiring nature, he fought shy of going to London in 1874 to participate in the International Congress of Orientalists. To the congress he mailed his exhaustive paper on the Nasik inscriptions throwing light on Andhra history. He was, however, prevailed upon to go as the delegate of the Government of India to the Vienna session in 1886. His lightning visit to Europe was memorable both for him and the western savants assembled in Vienna.

The grace of his Maharashtrian garb, the mien of a modern patriarch and the smartness of an accidental made a deep impression on people wherever he went. Among the brilliant company of celebrities who met him in Vienna were Eggeling, Rhys Davids, Weber, Kielhorn, Ludwig, Jacobi, Lanmann, Kuhn, Jolly, Windisch, Hoernle, Macdonell, Stein, Roth and Buhler.

As desired by Buhler, he composed and sang at the congress a poem in Sanskrit. The piece paid this compliment to those gathered there: "Above all is their brotherly love for mankind, their zealous quest for the learning and art of the east, though alien to them. May such gatherings knit the hearts of all peoples, banish strife and give happiness and prosperity to the whole world!"

He presented the results of his study of the manuscripts collected by him in a paper which spread his fame far and wide. The oriental societies of Europe and America extended honorary memberships to him. The Gottingen, Calcutta and Bombay Universities conferred doctorates on him. The Indian Government honoured him with the decorations of CIE and KCIE. He passed in 1925 at the age of 88.

In discussions and controversies he expected a high standard of intellectual integrity. Notice, for instance, the following observations of his, in his presidential address at the first Oriental Conference in Poona (1919): "We have but one common object—the discovery of truth. Both (the western and eastern scholars), however, have pre-possessions and even prejudices. The same evidence may lead to their arriving at different conclusions. The Indian tendency may be towards rejecting foreign influences on the development of his country's civilization and to claim high antiquity for some of the occurrences in his history. On the other hand, the tendency of European scholars is to trace Greek, Roman and Christian influences at work in the evolution of new features. A scholar may have conceived a prejudice against the Indian race and may look down upon the Vedic seers. Thus our critical method is unfortunately too often vitiated by extraneous influences." These words must for ever be before all researchers.

(To be continued)

Bound Volumes of the *Rationalist* of the ast 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

VEDA-SHASTRA POSHINEE SABHA

The Veda-Shastra Poshinee Sabha, Mysore, performed the Inauguration ceremony of the construction of its new building, under the Chairmanship of its President, Sri G. R Josyer, on the morning of 17-3-1969, before a distinguished gathering consisting of Sris: N. Neelakanthappa, Rtd. Chief Engineer, D. V. Narasimha Rao, Rtd Chief Engineer, Railways, G. Subrahmanyam, Rtd. Superintending Engineer, A. Sheshappa, Principal, N.I.E., Mysore, B. S. Dattatri, B.A., G. S. Josyer, M A., B Ed., Dr. Anantarangachar, M.A., Ph.D., and Professors of the Maharaja's Sanskrit College. After the religious ceremonials, the Honorary Secretary, Dr. Anantarangachar welcomed the gathering, and the Chairman Sri G. R. Josyer spoke of the good work of the Veda-Shastra Poshinee Sabha since its founding in 1921, and performed the Khanitra-Pooja ceremony. Flowers and sweets were distributed to those assembled. Inspired by the occasion Sri Somayaji, Assistant Professor of Shyvagama in the Sanskrit College, offered to donate the cost of the site in his revered father's name, for which generosity he was duly thanked by the assemblage. In conclusion Dr. Anantharangachar proposed a vote of thanks to the Chairman and assembled guests.

F.O.C.

SPEAKING BACKWARDS

Kathe Denicke, a white-collar worker in West Berlin, can speak an unusual and perhaps unique "foreign language" perfectly. The person who is unable to understand Mrs. Denicks - and hardly anyone can, not even friends or close relatives —need not reach for a dictionary. Easy as this would be, up until now nobody has gone through the trouble of translating the words into daily speech as the Berlin lady speaks German - backwards!

Katja Nick, her stage name, was discovered by the public for the first time during a German television show in 1963. Her ability to speak even the most difficult sentences without stumbling and moreover, with the correct stress on the backwards spoken words, soon made her an international celebrity. This January, she visited Japan at the invitation of one of the largest television stations in the country and offered of her unusual talent during a major tv appearance. Just for this trip, the Berlin woman learned a Japanese song - backwards, of course.

At the early age of ten, Kathe Denick began to "develop backwards", to use her own words, and spoke with her two sisters in the secret language which she had made up herself. A hobby developed out of the childhood pastime and was polished to perfection in years of training. Training is still necessary today. Nearly every evening, Kathe speaks her texts into a specially controlled tape recorder. Built especially for her, the recorder enables Mrs. Denicke to hear the backward-spoken texts in proper German.

The control run with the well-known tests surprises the audience time and again. It had listened to the jumbled sentences with interest yet had been unable to understand a word. When Frau Denicke alias Katja Nick sings well-known German folksongs backwards and then uses her tape recorder to translate her song, she can be sure that even the most critical listeners will be enthusiastic! W. G. N.

ವೇದಶಾಸ್ತ್ರ ಪೋಷಿಣೀ ಸಭಾ.

ತಾ॥ 17-3-68 ರಂದು ಸಭೆಯ ಮಂದಿರ ನಿರ್ಮಾಣಾರಂಭ ಸಮಾರಂಭದಲ್ಲಿ ಅಧ್ಯಕ್ಷತೆವಹಿಸಿದ್ದ ಆರ್. ಜೋಸ್ಯರವರ ಅಧ್ಯಕ್ಷಭಾಷಣ :

ವಿದ್ವದ್ವರೇಣ್ಯರೆ ಮತ್ತು ಮಾನ್ಯ ಮಹನೀಯರೆ,

ವೇದಶಾಸ್ತ್ರಪೋಷಿಣೀ ಸಭೆಯ ಮಾನ್ಯಕಾರ್ಯದರ್ಶಿಗಳು ಈ ಸಮಾರಂಭವನ್ನು ನಾನು ನಡೆಸಬೇಕೆಂದು ತಿಳಿಸಿದಾಗ ಮನಸ್ಸು ಒಂದು ನಿಮಿಷ ಸ್ತಬ್ಧವಾಗಿ ದಶರಥನ ವಾಕ್ಯವು ಸ್ಮರಣೆಗೆ ಬಂತು. "ಊನಷೋಡಶವರ್ಷೋ ಮೆ ರಾಮೋರಾಜೀವಲೋಚನಃ। ನಯುದ್ಧಯೋಗ್ಯತಾಮಸ್ಯ ಪಶ್ಯಾಮಿಸಹರಾಕ್ಷಸೈಃ ॥" ಮಹರ್ಷಿ ವಿಶ್ವಾಮಿತ್ರರು ರಾಕ್ಷಸರವಧೆಗೋಸ್ಕರ ಬಾಲಕರಾಮಚಂದ್ರನನ್ನು ಕಳಿಸಿಕೊಡಬೇಕೆಂದು ಕೇಳಿದಾಗ "ನನ್ನ ರಾಮನಿಗೆ ಇನ್ನೂ ೧೬ ವರ್ಷ. ರಾಕ್ಷಸರೊಡನೆ ಹ್ಯಾಗೆ ಯುದ್ಧಮಾಡಿಯಾನು? " ಎಂದು ಕೇಳಿದ. ಆದರೆ ವಿಶ್ವಾಮಿತ್ರರ ಬೆಂಬಲದಿಂದ ರಾಮನು ಹೋಗಿ ರಾಕ್ಷಸರನ್ನು ಜಯಿಸಿದನು.

ಹಾಗೆಯೇ ಕೆಲವು ವರ್ಷಗಳ ಹಿಂದೆ ಮಾನ್ಯ ರಾಜಕಾರ್ಯಪ್ರಸಕ್ತ ಎ. ಸುಬ್ರಹ್ಮಣ್ಯಐಯರವರೂ ವಿಠ್ಠಲಶಾಸ್ತ್ರಿಗಳೂ ಹಠಾತ್ತಾಗಿ ದಯಮಾಡಿಸಿ "ವಿದ್ಯಾಶಾಲಾ ಪಂಡಿತನುಂಡಲಿಯ ಗಾನೇ ನಮ್ಮೆಳನಕ್ಕೆ ಹುಜೂರ್‌ಸೆಕ್ರೆಟರಿ ಟಿ. ರಾಮುಯ್ಯನವರಿಗೆ ಅನಿವಾರ್ಯವಾದ್ದರಿಂದ, ತಾವು ಅದಕ್ಕೆ ಅನ್ಯಕ್ಷರಾಗಬೇಕು; ತಮ್ಮ ಸ್ಥಾನದಲ್ಲಿ ನಾನು ಸ್ವಾಗತಸಮಿತಿಯ ಅಧ್ಯಕ್ಷನಾಗಬೇಕು," ಎಂದು ನಿಯಮಿಸಿದರು. ಅವರುಗಳ ಉತ್ತೇಜನದಿಂದ ಆ ಪಾತ್ರವನ್ನು ವಹಿಸಲಾಯಿತು.

ದಶರಥನ ವಾಕ್ಯವು ಜ್ಞಾಪಕಕ್ಕೆ ಬಂದಂತೆ ಕಾಳಿದಾಸನ ಒಂದು ವಾಕ್ಯವೂ ಮನಸ್ಸಿಗೆ ಬಂತು. ಇಂದ್ರಾದಿದೇವತೆಗಳು ಕ್ಷೀರಾಬ್ಧಿಗೆ ಹೋಗಿ ಮಹಾವಿಷ್ಣುವಿನಲ್ಲಿ ರಾವಣನಿಂದ ರಕ್ಷಣೆಗೆ ಮೊರೆಯಿಟ್ಟಾಗ, ಶ್ರೀವಿಷ್ಣುವು "ಕಾರ್ಯೇಷುಚೈಕಕಾರ್ಯತ್ವಾದಭ್ಯರ್ಥ್ಯೋಸ್ಮಿ ನವಜ್ರಿಣಾ। ಸ್ವಯಮೇನಞ್ಚ ವಾತೋಗ್ನೇಸ್ಸಾರಥ್ಯಂ ಪ್ರತಿಪದ್ಯತೆ॥" "ನನ್ನ ಕಾರ್ಯವೂ ದೇವತೆಗಳ ಪ್ರಾರ್ಥನೆಯೂ ಒಂದೇ ಆದ್ದರಿಂದ ಇಂದ್ರನಿಂದ ಪ್ರಾರ್ಥನೆಬೇಕಾಗಿಲ್ಲ, ನಾನೆ ಸ್ವತಃ ಆಕಾರ್ಯವನ್ನು ನೆರವೇರಿಸಬೇಕು." ಎಂದು ಹೇಳಿದರಂತೆ.

ವೇದಶಾಸ್ತ್ರಪೋಷಣೆಯಲ್ಲಿ 46 ವರ್ಷಗಳಿಂದ ಈ ಸಭೆಯು ಹ್ಯಾಗೆ ಉತ್ಸುಕವೋ, ಹಾಗೆಯೇ ೬೬ ವರ್ಷಗಳಿಂದ ನಮ್ಮ ಸಂಸ್ಥೆಯೂ ಉತ್ಸುಕವಾಗಿದೆ. ಈ ವೇದಶಾಸ್ತ್ರಪೋಷಣೀ ಸಭೆಯ ನಿರ್ಮಾಪಕರು ಕೀರ್ತಿಶೇಷರಾದ ಸದಾಶಿವಶಾಸ್ತ್ರಿಗಳು. ಮಹಾಪಾಠಶಾಲೆಯು ಋಗ್ವೇದೋಪಾಧ್ಯಾಯರು, ನಮ್ಮ ಬೀದಿಯಲ್ಲೇ ವಾಸವಾಗಿದ್ದರು ಉತ್ಸಾಹಿಗಳು, ದಕ್ಷರು, ವ್ಯಾಪಕರು. ಇದನ್ನು ಸ್ಥಾಪಿಸಬೇಕೆಂದು ಅವರು ಮಾಡುತ್ತಿದ್ದ ಪ್ರಯತ್ನಗಳನ್ನು ಆಗಾಗ್ಗೆ ಬಂದು ನಮ್ಮ ತಂದೆಗಳಿಗೆ ವಿವರಿಸುತ್ತಿದ್ದರು. ವೇದಶಾಸ್ತ್ರ ವ್ಯಾಸಂಗದಲ್ಲಿ ನಿರತರಾದ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಅಶನಸವನಗಳಿಗೆ ಅನುಕೂಲಪಡಿಸಿ ಅವರು ಸದ್ವಿದ್ಯಾವಂತರಾಗುವಂತೆ ಮಾಡಬೇಕೆಂದು ಅನೇಕರನ್ನು ಆಶ್ರಯಿಸಿ ಗಣ್ಯರಲ್ಲಿ ಈ ಸಂಸ್ಥೆಯು ಸ್ಥಾಪಿತವಾಯಿತು. ಸಮಿತಿಯ ಮೊದಲನೆಯ ಅಧ್ಯಕ್ಷರು ನಮ್ಮ ಮಾನ್ಯ ಕೋಶಾಧ್ಯಕ್ಷರಾದ ಶ್ರೀಮಾನ್ ಬಿ. ಎಸ್. ದತ್ತಾತ್ರೇಯರವರ ಪಿತೃವರ್ಯರು, ರಾವ್ ಬಹದೂರ್ ರಾಜಶಿಲ್ಪವಿಶಾರದ ಬಿ. ಸುಬ್ಬರಾಯರವರು. ಕಾರ್ಯದರ್ಶಿಗಳು ಮಹಾಪಾಠಶಾಲಾ ಪ್ರಿನಿಸಿಪಾಲರಾದ ಶ್ರೀ ಪಿ. ರಾಮಾನುಜ್ಯೆಯ್ಯಂಗಾರ್ಯರವರು. 46 ವರ್ಷಗಳಿಂದ ಸಭೆಯು ಸುಮಾರು 2½ ಲಕ್ಷ ರೂಪಾಯಿಗಳನ್ನು ಖರ್ಚುಮಾಡಿ ಸಹಸ್ರಾರು ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಅನುಕೂಲಗಳನ್ನು ಒದಗಿಸಿದೆ. ಈಗಲೂ ತಿಂಗಳಿಗೆ ೯೦೦ ರೂ ನಂತೆ ಖರ್ಚು ಮಾಡುತ್ತಿದೆ.

ಈ ಸಭೆಯ ಸ್ಥಾಪನೆಗೆ 40 ವರ್ಷಗಳ ಹಿಂದೆಯೇ ಮಿಷನರಿಗಳ ಹಾವಳಿಯಿಂದ ಖಿಲವಾಗುತ್ತಿದ್ದ ವೇದವನ್ನು ಮುದ್ರಿಸಿ ಪ್ರಚಾರಮಾಡಬೇಕೆಂಬ ಧೈರ್ಯದಿಂದ ನಮ್ಮ ತಂದೆ ಕೀರ್ತಿಶೇಷರಾದ ಗೋಮಠಂ ಶ್ರೀನಿವಾಸಜೋಸ್ಯರವರು ೧೮೮೦ರಲ್ಲಿ "ವಾಣೀವಿಲಾಸ ಮುದ್ರಣಕ್ಷರಶಾಲೆ" ಯನ್ನು ಸ್ಥಾಪಿಸಿ ಶ್ರೀಕೃಷ್ಣ ಯಜುರ್ವೇದದ ಸಂಹಿತೆ, ಬ್ರಾಹ್ಮಣ, ಆರಣ್ಯಕಗಳನ್ನೂ, ಪದಪಾಠವನ್ನೂ, ಘನಪಾಠಿಗಳು ಸುಬ್ಬವಧಾನಿಗಳು, ತಿಂಗಳ್ಳೂರಾರು, ನರಹರಿಜೋಸ್ಯರು ಮುಂತಾದ ಶೋಧಕರ ಸಹಾಯದಿಂದ ಸ್ವರಸಹಿತವಾಗಿ ಮುದ್ರಿಸಿ ಪ್ರಕಟಿಸಿದನು, ಹಾಗೆಯೆ ತೈತ್ತಿರೀಯ ಬ್ರಾಹ್ಮಣ, ಲಕ್ಷಣಶಾಸ್ತ್ರ, ಮಹಾಭಾಷ್ಯಾದಿ, ಉಪಕರಣಾದಿ ಗ್ರಂಥಗಳನ್ನೂ ಪ್ರಕಟಿಸಿದರು.

ಇದರಿಂದ ವೇದಾಧ್ಯಯನಶಾಸ್ತ್ರದ ಉಪಕಾರವನ್ನು ಕೆಲವು ಗಣ್ಯ ಮಹನೀಯರು ಹೀಗೆ ವಿವರಿಸಿದಾರೆ:

Professor, G. KASTURI AIENGAR, M.A. Maharaja's College, Mysore:

"The thanks of every Hindu are due to Gomatam Srinivasa Josyer of Mysore, for having given to the Telugu reading world, a very neat, thoroughly accurate, and in every way delightfully got up Edition of Krishna-Yajurveda."

"ಸರ್ಗೇದೌ ಪದ್ಮಜೋನಾ ತರಲಿತಮನಸಾ ಶಿಷ್ಟಶಿ ವ್ಯೂಢಮೋಹೇ
ಪಶ್ಚಾದಶ್ಮೋಹೃತೇಽಸ್ಮಿನ್ಪರಿಮೃದಿತಜನೇ ತಾಮ್ಯತಿ ಸ್ವರ್ಗಲೋಕೇ।
ತೂರ್ಣಂತೈವೇಲೋಕೇ ಪ್ರಸರತಿ ಪರಮೇಮೋಹನೇ ಕ್ರಿಸ್ತಶಾಸ್ತ್ರೇ
ಸರ್ವತ್ರೈವೈಕಬಂಧುರ್ವಿತಿಮಿರಕರಣೇ ವೇದದ ಶ್ರೀನಿವಾಸಃ ॥"

Professor M. T. Narasimha Iyengar, Central College, Bangalore:

"ముద్రాఙ్కరపరికాశాదుత్తమ పత్రాంచితత్వాచ్చ। అద్యతనముదర్శనమహో బహుకరమణీయం మనీషి వరణీయం॥ ఉపకృతిరేషా మహతి వైదికజనమండలీనాం హి। అతఏవచోపకర్తుర్భర్తృమహత్యం సదాసేవ్యం॥"

"శ్రీకృష్ణంగేరి। శ్రీమజ్జగద్గురుమఠీయాస్థానతః :— మైసూర్ నగర వాస్తవ్య గోమఠీయ శ్రీనివాసాచార్యవిషయే; భవన్నుద్రాపితస్య సుదృఢతమపత్రోల్లసితస్య స్వరవ్యంజక రేఖాభ్యులసితస్య సాధుకృతసంశోధనస్య సంహితా బ్రాహ్మణారణ్యకాత్మనః సమగ్రస్య యజుర్వేదస్యపుస్తకానామాత్యన్తికీమధ్యేతృజన సుఖయితృతా మధిగచ్ఛన్తః తత్రభవన్తః శ్రీమజ్జగద్గురుచరణాః పరమితోపి తత్పదలఞ్ఛనాది ముద్రాపణేనాధ్యేతృసౌఖ్యసంపిపాదయిషాం భవదీయా మవంధ్యామాతనుతాత్ భగవాన్ గజాననో రత్నగర్భ ఇతి ఆశాసానాః తస్యాస్యార్థస్య సమనుబోధయితు మన్వశిష్యన్తిత్యేతదావేద్యతే॥

శ్రీకంఠశాస్త్రీ,
యేజంట్."

A. Mahadeva Sastry, Curator, Oriental Library, Mysore:

"For the first time, these texts have been made available in a handy and correct form. The texts have been carefully edited and printed on nice paper and in good types and are sold at comparatively low prices in parts. The publisher deserves well of the public."

S. VENKATARAMA SASTRI, B.A., Principal, Chamarajendra Sanskrit College:

"You have laid the Vedic Mandali under a great obligation by bringing out the Yajurveda in Samhitha and Pada Texts. Both the students and teachers in the Maharajah's Sanskrit College, Mysore, as well as here, consult your book for reference."

ಅಲ್ಲದೆ ಈ ಪಾಠಕಾಲೆಯ ವಿದ್ವತ್ಪರೀಕ್ಷೆಗಳಲ್ಲಿ ಕೃಷ್ಣಯಜುರ್ವೇದ ಸಲಕ್ಷಣ ಘನಾಂತ ಸಭಾಷ್ಯಾಂತದಲ್ಲಿ ಮತ್ತು ಜ್ಯೋತಿಶ್ಶಾಸ್ತ್ರದಲ್ಲಿ ಉತ್ತೀರ್ಣರಾಗುವ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಪಾರಿತೋಷಿಕಕ್ಕಾಗಿ ೧೫೦೦ ರೂಪಾಯಿಗಳನ್ನು ಮೂಲಧನವಾಗಿ ಕೊಟ್ಟಿದಾರೆ.

ಅವರ ಮೇಲ್ಪಜ್ಞೆಯಿಂದ ನಾನೂ ಸಂಸ್ಕೃತದಲ್ಲಿ ಆಸಕ್ತನಾಗಿ ದೇವಋಣ, ಪಿತೃಋಣ, ಮನುಷ್ಯಋಣಗಳನ್ನು ಯಥಾಶಕ್ತಿ ನಿರ್ವಹಿಸುವದಕ್ಕಾಗಿ ವೇದ ಮತ್ತು ಶಾಸ್ತ್ರಗಳ ಸ್ವಾಧ್ಯಾಯಕಾರ್ಯದಲ್ಲಿ ಉದ್ಯುಕ್ತನಾಗಿದೇನೆ. ಶ್ರೀ ಸದಾಶಿವಶಾಸ್ತ್ರಿಗಳೇ ಋಗ್ವೇದ ಪದ ಪುಸ್ತಕವಿಲ್ಲದೆ ವ್ಯಾಸಂಗಕ್ಕೆ ತೊಂದರೆಯಾಗಿದೆ ಎಂದು ಹೇಳಲು ನಾಗರಾಕ್ಷರಗಳನ್ನು ತರಿಸಿ ವೇದರತ್ನಂ ಕೃಷ್ಣದೀಕ್ಷಿತರು ಮತ್ತು ಅವರ ಸಚ್ಛಿಷ್ಯರು ಬ್ರಹ್ಮಶ್ರೀ ವೆಂಕಟಕೃಷ್ಣ ಭಟ್ಟರು ಮತ್ತು ಕಿಕ್ಕೇರಿ ಸುಬ್ರಾಯಶಾಸ್ತ್ರಿಗಳ ಸಹಾಯದಿಂದ ಋಗ್ವೇದ ಪದಪಾಠವನ್ನೂ, ವೇದರತ್ನಂ ಧಾಳಿ ನರಸಿಂಹಭಟ್ಟರು ಮತ್ತು ಧಾಳಿ ಭೀಮಭಟ್ಟರ ಸ್ಮೇರಣೆಯಂತೆ ಋಗ್ವೇದ ಪೂರ್ವಪ್ರಯೋಗ ಶ್ರಾದ್ಧಪ್ರಯೋಗಗಳನ್ನೂ ಮುದ್ರಿಸಿ ವೈದಿಕ ಕರ್ಮಗಳಿಗೆ ಸಹಾಯಮಾಡಿದೆ. ಸಾಂಚರಾತ್ರಾಗಮದ ವ್ಯಾಸಂಗ ಮತ್ತು ಆಲಯಪೂಜಾದಿಗಳಿಗಾಗಿ ಪಾದ್ಮಸಂಹಿತೆ, ಆಲಯ ನಿತ್ಯಾರ್ಚನ ಪದ್ಧತಿ, ಉತ್ಸವ ಸಂಗ್ರಹ, ಮಹೋತ್ಸವಪ್ರಯೋಗ, ಸಂಧಾನಸೇವೆ, ಪಡಿಮಾಲಾದಿ ಗ್ರಂಥಗಳನ್ನೂ ಪ್ರಕಟಿಸಿದೆ. ಅಲಂಕಾರಶಾಸ್ತ್ರದಲ್ಲಿ ಮಹದ್ಗ್ರಂಥವೆನಿಸಿಕೊಂಡ ಭೋಜಮಹಾರಾಜನ ಶೃಂಗಾರಪ್ರಕಾಶವನ್ನು ಮಹಾವಿದ್ವಾಂಸಕೀಟ್ಟಂ ವೆಂಕಟಾಚಾರ್ಯರು ಮಹಾವಿದ್ವಾಂಸರುಗಳು ಶ್ರೀ ನೀಲಾತಪಳ್ಳಿ ವೆಂಕಟನರಸಿಂಹಾಚಾರ್ಯರು, ಶ್ರೀ ಕೃಷ್ಣದೇಶಿಕಾಚಾರ್ಯರುಗಳ ಸಹಾಯದಿಂದ ಪ್ರಕಟಿಸಿ ಮುಂದುವರೆಯುತ್ತಿದೆ. ಈ ಗ್ರಂಥಗಳು ಆಸೇತುಹಿಮಾಚಲದವರಿಗೆ ಪಾಠಶಾಲಾ ಅಧ್ಯಾಪಕರುಗಳಿಗೂ ಅಧ್ಯೇತೃಗಳಿಗೂ ಅವಶ್ಯಕವೂ ಆಸ್ವಾದ್ಯವೂ ಆಗಿವೆ. ಅವುಗಳ ವಿಚಾರದಲ್ಲಿ ಗಣ್ಯರ ಅಭಿಪ್ರಾಯವು ಹೀಗಿದೆ :—

Mr. Justice B. Somayya, Lloyd's Road, Royapettah, Madras:

"Dear Sir,

"Please send me a copy of "ಮಹಾನ್ಯಾಸಾದಿ" published by G. R. Josyer, M.A., F.R.E.S."

Sri B. Ramakrishna Rao, Governor, Uttar Pradesh, Lucknow:

"Dear Sri G. R. Josyer,

Please send me a Copy of "Yajurveda Samhita" with text and swara marks. Please also send a copy of Shrivaishnava Sankalpa Shraddha Prayoga, and one copy each of "Laghukaumudi" and "Dhatupatha" by V.P.P."

R. K. Prabhu. Gandhi Smarak Sangraha, Bombay :
'Dear Sri Josyer,
I request you to send me a copy of your Rigveda Samhita Pada Bhaga by V.P.P."

Editor, "Kalyan" Gorakpur :
"Will you please send me a copy of Rigveda Samhita Pada Text in Devanagari complete with Swara marks, edited by Sri G. R. Josyer, M.A. per V.P.P. and oblige. ?"

Agent, Sri Sringeri Mutt, Sringeri :
"Please send the books detailed below per V.P.P. and oblige.
1. Yajussamhita. 2. Yajurbrahmana. 3. Yajuraranyaka. 4. Mahanyasadi. 5. Rukasamhita Padapatha. 6. Vrittaratnakara."

Director of Endowments, Government of Hyderabad.
"I am directed to request you to send at an early date 2 copies of "Alaya Nityarchana Paddati" by V.P.P. This may be treated as most urgent"

Swami Nirvikalpananda, Sri Ramakrishna Muth, Belur Math, Howra Dt.
"Please send a copy of "Alaya Nityarchana Paddhati", your recent publication by V.P.P. and oblige."

T. Narasimhachari, M.A., L.T. Principal, Maharaja's Sanskrit College, Vizianagaram :
"I request you to send following books for our College Library with bill of costs and oblige.
1. Shrutaprakasikasahita Sribhashya.
2. Apastamba Dhrmasutra."

Sri A. Subramania Sastry, C/o. Sringeri Jagadguru Camp, Madras 28.
అయ్యా," మహాన్యాసాది " అను పుస్తకములు పది హేను పుస్తకములు వి. పి. గా వెంటనె పంపించ కోరినాను.

Sri M. Sankaranarayan Bhat, Veda pathasala, Tiruvedagam, Madurai Dt.
"Please send by V.P.P. "Rugveda Pada Pathaha" 2 copies."

ಈ ಸಾಧನೆಯು

ಈಶ್ವರಸ್ಸರ್ವಭೂತಾನಾಂ ಹೃದ್ದೇಶೇಽರ್ಜುನ ತಿಷ್ಠತಿ |
ಭ್ರಾಮಯನ್ಸರ್ವಭೂತಾನಿ ಯಂತ್ರಾರೂಢಾನಿ ಮಾಯಯಾ ||

"ಭಗವಂತನು ತನ್ನ ಲೀಲಾವಿಭೂತಿಗಾಗಿ ಶಕ್ತಿಯ ಗೊಂಬೆಯವನಂತೆ ಸೂತ್ರಧಾರಿಯಾಗಿ ನಮ್ಮಿಂದ ಕೆಲಸಮಾಡಿಸುತ್ತಾನೆ." ಎಂಬಂತೆ ದೇವರದಯೆಯಿಂದಲೇ ವಿನಾ ನನ್ನ ಸ್ವಪ್ರಯತ್ನದಿಂದಲ್ಲ.

ಹೀಗೆ ವೇದಶಾಸ್ತ್ರ ಪೋಷಿಣೀಸಭೆಯ ಉದ್ದೇಶವೂ ನನ್ನ ಆಶಯವೂ ಒಂದೇ ಆಗಿರುವದರಿಂದ ಮಹಾವಿಷ್ಣುವು ಇಂದ್ರನಿಗೆ ಹೇಳಿದಂತೆ " ತಾನ್ಯೇವ ಚೈಕಕಾರ್ಯತ್ವಾತ್ ಅಭ್ಯಧ್ಯೋಮ್ಯನವಜ್ಞಯಾ | ಸ್ವಯಮೇವೇಹ ವಾತೋಗ್ನೇಸ್ಸಾರಥ್ಯಂ ಪ್ರತಿಪದ್ಯತೆ || " ಎಂಬಂತೆ ನಾನು ಶಮ್ಮಗಳೊಡನೆ ಈ ಕ್ಷುಲ್ಲಕಕಾರ್ಯದಲ್ಲಿ ಭಾಗವಹಿಸುವದರ ಸಾಮಂಜಸ್ಯವು ವ್ಯಕ್ತವಾಗುತ್ತದೆ.

ನಾವು ಈ ದಿವಸ ಇಲ್ಲಿ ನೆರೆದಿರುವದು ವೇದಶಾಸ್ತ್ರ ಪೋಷಿಣೀಸಭೆಯ ಸ್ಥುತ್ಯಕಾರ್ಯವು ಇತೋಽಭ್ಯತಿಶಯವಾಗಿ ನಡೆಯುವ ದಕ್ಕಾಗಿ ಮಂದಿರ ನಿರ್ಮಾಣದ ಆರಂಭೋತ್ಸವಕ್ಕಾಗಿ. ಮೊದಲು ● ವಿಘ್ನೇಶ್ವರ ವಿಷ್ವಕ್ಸೇನರನ್ನು ಆರಾಧಿಸಿ ಪೂಜ್ಯರಾದ ದೇವಾದಿದೇವತೆಗಳು ಈ ಮಹೋತ್ಸವದಲ್ಲಿ ಅದೃಶ್ಯರಾಗಿ ಬಂದು ಸಾರ್ಥಕಗೊಳಿಸಬೇಕೆಂದು ಆಗಮೋಕ್ತವಾಗಿ ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

"ಬ್ರಹ್ಮಾಸ್ವರ್ಣಾಭಿಗಾತ್ರಃ ಕರತಲಲಲಿಲಸತ್ಕುಂಡಿಕ ಸ್ಸಾಸ್ಯವಾಲಃ
ಸೌಮ್ಯೈರ್ವಕ್ತ್ರೈ ಶ್ಚತುರ್ಭಿಃ ಜಲನಿಧಿತನಯಾವಲ್ಲಭಂ ಸಂಸ್ತುವಾನಃ ।
ಯುಕ್ತೋ ದೇವೈರ್ಮರೀಚ್ಯಾದ್ಯಖಿಲಮುನಿಜನೈರ್ದಿವ್ಯ ಹಂಸಾಧಿರೂಢಃ
ಶ್ರೀ ಭೂಮೀಶಸ್ಯ ವಿಷ್ಣೋಸ್ತ್ವರಿತಮಿಹ ಸಮಾಯಾಂತು ದಿವ್ಯೋತ್ಸವಾರ್ಥಂ ॥

ಘಾಲಾಕ್ಷ ಶ್ಯೂಲಪಾಣಿಃ ಕರಧೃತಡಮರುಶ್ಚೋತ್ಕ್ಷವಾಹಾಧಿರೂಢೋ
ನಕ್ಷತ್ರಾಧೀಶಮೌಳಿ ರ್ಭಸಿತಸಿತತನು ರ್ಹೈಮವತ್ಯಾ ಸಮೇತಃ ।
ಸಾರ್ಧಂ ವೇತಾಳ ಸಾರ್ಧೈಃ ಪ್ರಮಥಸಮುದಯೈಃ ಸ್ವನ್ವಲಂಬೋದರಾದ್ಯೈಃ
ಶ್ರೀ ಭೂಮೀಶಸ್ಯ ವಿಷ್ಣೋಸ್ತ್ವರಿತಮಿಹ ಸಮಾಯಾಂತು ದಿವ್ಯೋತ್ಸವಾರ್ಥಂ ॥

ಮಾರ್ತಾಂಡಶ್ಚಿತಲಾಂಶುರ್ಧರಣಿತನುಭವೌ ರೌಹಿಣೇಯಸ್ಸುರಾರ್ಯೋ
ದೈತ್ಯಾಚಾರ್ಯಸ್ಸರೋಜಪ್ರಿಯತನಯಯುತಮಃ ಕೇತವೌರಾಶಿವರ್ಗಾಃ ।
ದಾಕ್ಷಾಯಿಣ್ಯಾ ಮರೀಚಿ ಪ್ರಭೃತಿಮುಷಿವರೈಸ್ಸಾಕಮೌತ್ತಾನಪಾದಃ
ಸರ್ವೇಪ್ಯಾಯಾಸ್ತು ಶೀಘ್ರಂ ಜಲನಿಧಿತನಯಾನಾಥದಿವ್ಯೋತ್ಸವಾರ್ಥಂ ॥

ಅತ್ರಿರ್ವ್ಯಾಸೋ ವಸಿಷ್ಠಃ ಕುಶಿಕತನುಭವಃ ಕಾಶ್ಯಪಃ ಕಾಣ್ವಶಂಖೌ
ಮಾರ್ಕಂಡೇಯೌ ಮರೀಚಿ ಸ್ಸನಕಮುನಿವರಶ್ಚೌನಕೋಜಾಮದಗ್ನ್ಯಃ ।
ಭಾರದ್ವಾಜಃ ಪುಲಸ್ತ್ಯ ದ್ರುಹಿಣಸುತಮುನಿಶ್ಚಾಪಿವಲ್ಮೀಕಜನ್ಮಾ
ಜಾಬಾಲೀ ಭೃಗ್ವಗಸ್ತ್ಯೌ ಮುನಿನಿವರನಿಕರಾ ಶೀಘ್ರೆ ಮಾಯಾನ್ತು ಸರ್ವೇ ॥

ವೇದಾಸ್ಸರ್ವೇಪಿ ಮನ್ತ್ರಾಸ್ತ್ರತಿರುಪನಿಷದಾಂ ಚಾಪಿ ಶಿಕ್ಷಾಚಕಲ್ಪೌ
ಜ್ಯೋತಿಶ್ಚಂದೋನಿರುಕ್ತಃ ಫಣಿಪತಿಫಣಿತಿಶ್ಚಾಪಿಕಾಣಾದವಾಣೇ ।
ಮೀಮಾಂಸಾ ಶಾಸ್ತ್ರಯುಗ್ಮ ಸ್ಸ್ಮೃತಿವಚನ ಪುರಾಣಾಗಮಾಸ್ಸೇತಿಹಾಸಾಃ
ಶ್ರೀ ಭೂಮೀಶಸ್ಯ ವಿಷ್ಣೋಸ್ತ್ವರಿತಮಿಹಸಮಾಯಾಂತು ದಿವ್ಯೋತ್ಸವಾರ್ಥಂ ॥

ಈ ನಮ್ಮ ಪ್ರಾರ್ಥನೆಯಂತೆ ಆಗಮಿಸಿರುವ ದೇವಋಷಿಗಳ ಸಮ್ಮುಖದಲ್ಲಿ ವೈದಿಕಾಗ್ರೇಸರರುಗಳಾದ ತಮ್ಮಗಳ ಶೇಷೋ ಬಲದಿಂದ ಪ್ರೇರಿತನಾಗಿ ಈ ವೇದಶಾಸ್ತ್ರ ಪೋಷಿಣೀ ಮಂದಿರ ನಿರ್ಮಾಣದ ಶಿಲ್ಪಕರ್ಮ ಪೂಜೆಯನ್ನು ನೆರವೇರಿಸುತ್ತೇನೆ. ಈ ಮಂದಿರವು ಶೀಘ್ರದಲ್ಲೇ ಪೂರ್ತಿಯಾಗಿ ಇವರ ಆಶ್ರಯದಿಂದ ಸಾವಿರಾರು ವಿದ್ಯಾರ್ಥಿಗಳು ವೇದವೇದಾಂಗಾದಿ ಚತುಶ್ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ನಿಷ್ಣಾತರಾಗಿ ಅನೇಕ ಯುಗಗಳಿಂದ ಬಂದಿರುವ ನಿರ್ವಾಣ ಶಾಸ್ತ್ರಸಂಪತ್ತು ಆಚಂದ್ರಾರ್ಕವಾಗಿ ಬಿಳಿಯದಂತೆ ಭಗವಂತನು ಆಶೀರ್ವದಿಸಲೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಗೋಮಠಂ ರಾಮಾನುಜ ಜೋಸ್ಯರ್,
ಅಧ್ಯಕ್ಷ
ವೇದಶಾಸ್ತ್ರ ಪೋಷಿಣೀ ಸಭಾ, ಮೈಸೂರು.

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.
"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Rs. 10/-

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha Vol. II."

* * *

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, I copy "Sanskrit Wisdom", by G. R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I:

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* * *

Kindly supply us Bhojaraja's Shringara Prakasha

3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* * *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

* * *

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 copy.

Please suppl Sanskrit Wisdom 3 copies

* * *

SANSKRIT PUSTAK BHANDAR, Calcutta:

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.

Please supply 2 copies Shringara Prakasha.

* * *

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G. R. Josyer 5 copies.

Please supply History of Mysore 6 copies.

* * *

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M A., F.R.E.S.

Vol. XXVIII No. 23] Monday 1-4-1968 [Price 00-10 N

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L

RS. 15—00

ACKNOWLEDGMENT

A. From The Secretary to The Chief Minister, Uttar Pradesh, Lucknow :

Copy of The U.P. Public Men Inquiries Ordinance 1967, providing proper investigation of charges against prominent men in public life, along with a covering note giving its salient features and their advantages over other schemes of similar nature elsewhere.

U.P. is the largest State of the Union. We feel it is too large and too populous for compact administration Its geographical bifurcation would mean two compact entities with two manageable Cabinets.

* * *

B. From the Publicity Officer of the Government of Maharashtra :

A well-got up collection of pamphlets on the Mysore-Maharashtra Border Dispute, questioning the soundness of the Mahajan Commision Report, with explanatory maps and charts, and presenting the case for Maharashtra's claims in a convinced manner.

We wish somebody would tell us whether the Indian Government is one, or a set of bickering states like the disunited Heptarchy of pre-Norman England. Will this go on till some William the Conqueror comes up?

Tilak and Surendranath Banerji, and Gandhi and others, spoke of the Indian nation as One, dreaming of an independent unitary State But what we have now is only an imitation of the African States with spears and arrows ever ready to hand !

\+ \+ \+

C. From The Editor, Kalyan, Gorakhpur U.P.

The "Upaasanaanka", or Annual Number of the great Hindi devotional monthly. The tradition set up by its founder, late Sri Jaydayal Goendka and talented Chief Editor Sri Hanumanprasad Poddar, is being kept up undimmed, despite difficulties, and the Hindi-knowing public all over India have an entrancing volume placed in their hands, with beautiful illustrations, and 700 pages of quarto, containing articles of absorbing interest by venerable writers, seeking to enlighten hungry souls about the means of knowing God, to find consolation, strength, and succour amidst the harrowing ills of life. The volume is an everlasting treasure.

* * *

D. From Sri M. R. Raja Rao, "Satyalaya", Bangalore 4 .

"Suryanamaskara", as a means of maintaining sound health in body and mind, in Kannada, with illustrations of the several postures. An interesting and commendable production of great benefit to the public.

* * *

E. From Dr. I. K. P. Sharma, A.M.A C, Mangalore :

An attractive pamphlet containing a 18 point formula for the revival of Ayurveda. When Allopathy is getting too costly for the masses among whom ailments are becoming widespread, practice of indigenous Ayurvedic medicine, even to the extent of buying the chief ingredients from grocery shops and having home-made preventives and cures, is absolutely necessary. The pamphlet presents Ayurveda as the need of the hour.

* * *

F. From the Editor, "Ahaar Vignaana", (Knowledge of Food) C. F. T. R. I., Mysore :

A well-got up, profusely illustrated special number on Proteins, describing ailments in children due to lack of proteins, and the preparation of food which would make up the deficiency.

* * *

G. From the Editor, "Values" Kaggalipura, Bangalore South :

The February number, in memory o Sri Narayana Guru of Kerala, a magazine

"LEAVE US ALONE WEEK"

A man in Georgia has come up with what seems a magnificent idea: "Leave Us Alone Week." In these seven days of blissful immunity from exhortation, a man is free to go on hisw ay without anybody demanding him do anything, no matter how worthy the cause.

Americans could use some time out from good works and peremptory commands to go forth and be noble. Also a vacation from the hucksters of consumer goods, charity, social consciousness and planned economy.

The modern American resembles a young dog being trained by six people, all with strongly rooted and widely diverging convictions on how to train a dog. He is pushed, shoved, commanded, reprimanded, nagged, inspired, pleaded with and talked down to! Every day hucksters command him to buy this soap, that breakfast food, this girdle, that cat, these pills, that house!

The pundits of press and radio instruct him on his politics, his habits, the state of the nation, and the world. He is given a brisk blueprint for matrimony fatherhood, health, wealth and relaxation. They expect him blind—they tell him about sex, child-rearing, investment, and pink toothbrush, of the soul. This poor, quivering fellow is adjured to cure cancer, blot out heart disease, send a flower to mother, love dogs, avoid being run over in traffic, wear cornplasters, save money, give to the community chest, buy bonds—every day, every week.

At the end of any given year, the target of this evangelism is bound to be a mass of ingrown complexes, hopes, fears and desperation. Do it now! Rush down to the drugstore for Mrs. Moscowitz's nerve tonic! Read Shrick, the Magazine of the Moment! "Send no money. Do it now. Ladies, your life is a vacuum without our vacuum." Sit up. Sleep on our mattresses. Give. Save. Buy. Observe. Worry. Think!

As I was saying, I love the idea of "Leave Us Alone Week." Not everybody can afford a slow boat to China, but the man in Georgia has a workable, inexpensive approximation of it. X.

---

devoted to "the integrity of human understanding unitively, impartially, and globally". A rather ambitious declaration. English is an ill-understood foreign language which could give any meaning to the user, and any meaning to the reader, and leave both happy in the midst of clouds! Editor.

HEALTH PANEL FIASCO

A Doctor in Suffolk, England, with 4000 patients on his health panel has become fed up with nationalized health. To each patient recently he sent the following memeographed letter:

"Are you bald? Let me give you a certificate for a wig!

"Are your rations proving too much for your waistline? Let me introdnce you to the latest in State corsets, with a certificate.

"Are you short of petrol? So am I.

"Is your 44-hour work too much strain? Do let me give you a certificate!

"Can I give you an exemption from sitting on jury? Do you want to vote by post in the next election? Let me help you!

"Do you want rubber tyres, utility furniture, extra coal, more paraffin? I have lots of certificates!

"Do you know you must fill in Form 24A if you want to have a baby?

"Are you ill? For God's sake don't call me in. I'm too busy signing certificates!"

Y.

The Rationalist

FOOD AND HEALTH

Professor Ramachandra Sharma.

At once simple and highly intricate is the relation between food and health. This is because of the fact that not only our modes of life, but our modes of thinking have also become artificial. And unless a thing is artificial and complicated, we are not able to understand.

As far as India is concerned the science of nutrition is as old as our scriptures. It is comparatively a new addition to modern science. The scientists cannot easily give up their old conceptions; and when they are faced with problems about the effect of diet upon health, they mix up the new thories on nutrition with their own theories of health and disease.

The fundamental differences between the allopath's conception of nutrition and the nature-curist's conception are these: The alopath has "fragmented" the whole thing: Before you fragment the knowledge, and adopt a proper perspective, no amount of detailed study will make you wiser. Two things have to be considered in regard to the problem of nutrition. There is the one who eats: and there is the thing that is eaten. Western science has been directing its attention to the things eaten. It has ignored the one who eats. This is the second fundamental difference.

The most fundamental aspect of nutrition is hunger. Hunger was defined as a kind of pain, as a sense of fatigue, in the medical books. That is obviously wrong. If there is pain or fatigue, it is a sign of ill-health, not of health.

Let me refer briefly to a great fact about the nervous systems in our body. There are two nervous systems; the cerebro-spinal nervous system, and the sympathetic nervous system. Voluntary movements are controlled by the cerebro-spinal nervous system. Involuntary functions are controlled by the sympathetic nervous system. Stomach and other digestive organs are controlled by the sympathetic nervous system. They are not controlled by our will; and they have absolutely no feeling at all. The moment you are aware of your involuntary functions, know that you are sick there. Therefore, if I am aware of the stomach and feel pain there, the stomach is sick! Hunger, therefore, is a feeling that is not felt in the stomach.

What is hunger, then? We cannot know it by this direct method of approach. We have to see what is the stage previous to hunger. Then we have to come to the conclusion that the stage next to it is hunger.

Before hunger arises, the stomach must be completely empty. The food must have been digested thoroughly and the excretions must have been thrown out. Then certain winds emanate from the stomach These winds constitute the language of the stomach.

I shall here dwell briefly upon the physiology of the stomach.

Stomach is an elastic bag, like a balloon. That means that it is capable of regaining its natural size when the pull exerted by filling it with some material is removed. If you put food into it, the stomach becomes big. If the food goes out, it automatically becomes small. That is what is meant by the word "tone" of the stomach. This shrinking or resumption of the normal state takes place in stages, by "jerks". The air which is imprisoned in the stomach comes out. There-

fore, when the stomach becomes completely empty a series of slow, steady winds emanate from it. The wind that comes out will carry with it not only the smell but particles of the material that is in the stomach. If nothing is present in the stomach, there will be no odour and no taste in the wind.

Now the stomach has begun to take rest.

Fasting for a few hours every day is absolutely necessary for all people: those are the hours that the stomach is allowed to enjoy its well-earned rest. Whatever be your station in life, whatever be the work you do, allow this rest to the stomach by fasting regularly. Note down when the stomach has become empty. Allow it to remain empty for at least four or five hours a day. If you enjoy normal health and make it a point only to eat twice a day; then you will have this kind of fasting automatically. You will get the clean wind from the stomach immediately you get up from bed, as the night's meal would have been digested and the waste products eliminated early in the morning.

Then there will be lightness of the body Then there comes the third stage. That stage is an ability and a desire to do work. It is by this work that you earn your food. Earning your food by work means doing some kind of manual work. It is not enough if you do intellectual work alone. I feel that everybody must be intellectually keen and a manual worker in one.

After you have worked for and earned your food, you should rest for a while. Prepare yourself for eating. Have a cleansing, cooling bath.

Then sit in a cool, quiet place in the company of people whom you love and who love you Take your meal.

Someone said that he who enjoys his food is a sinner. I say that he is a sinner who is not able to enjoy his food. It does not mean that you eat in order to enjoy. You eat to live: this is the main aim of eating. But incidentally, if you observe the rule that you eat only when you are hungry, the enjoyment is and will be there. It is nature's supreme reward for obeying her laws.

INFANT SWIMMER

At age three, Claudia Michaei of Munich (Federal Republic of Germany) is probably the youngest licensed swimmer in the wokld. The press was invited to watch the little girl as she swam for 30 minutes in a specially reserved pool. She had only six weeks of swimming instruction. After the 27th class, thus her trainer Heinz Bauermeister, she had no trouble in swimming the necessary 30 minutes free-style for her license!

LOVE

My pet antipathy is the bright detergent voice of the average singer, male and female, yelling or crooning in cheap yammea songs of the day about "love." We are brought up without being able to tell love from sex, lust, Snow White or Ever After. We think it is a push-button solution, or instant cure for discontent and a sure road to happiness, whatever it is. By our sentimental ignorance we encourage marriage as a kind of tranquillizing drug. A lady of 47 who has been married 27 years and has six children knows what love really is and once described it for me like this:

"Love is what you've been through with somebody."

X.

EVENTS OF 1967

INTERNATIONAL

(*Continued from last issue*)

28: Chinese create trouble in Burma: Angry Burmese storm Chinese Embassy, a Chinese official stabbed to death.

29: Chinese create trouble in Kenya too; Chinese envoy expelled by Kenya Government; Over 50 dead in Rangoon riots, martial law in parts of City.

30. China abuses Burma and makes stiff demands.

July 1: Four Chinese, including three diplomats killed in an auto crash in East Germany; Chinese create a scene over this and indulge in abuse of "German revisionists".

6: China suspends all aid to Burma.

8: J. D. Newcombe of Australia and Mrs. King of the U.S. annex Wimbledon singles titles.

Chinese Communists clash with British troops in Hong Kong. five policemen killed.

Actress Vivien Leigh found dead in her London flat.

10: 360 killed in typhoon havoc in Japan.

12: 50 drowned as boat capsizes in the Ravi river in the Punjab.

14: Japan announces emergency food aid to India.

17: Fighting ends in Suez Canal area with acceptance of cease-fire.

22: U. S. Explorer Satellite goes into orbit around the moon.

23: Earthquake shock in Western Turkey; 10,000 houses damaged and nearly 70 killed.

25: Race riots in 11 U. S. cities killing 36 people in Detroit.

27: Another earthquake in Turkey smashes 70 villages.

29: Fire breaks out in U. S. Aircraft carrier near Viet Nam. 29 bombers destroyed and about 70 killed.

31: Earthquake in Venezuela killing about 300 persons.

Alfred Krupp, owner of the vast Krupp industrial concern in Germany dies in Essen, aged 59.

August 5: About 200 Indonesian youths storm the Chinese Embassay and set fire to two buildings.

12: Malawi President Dr. Hastings Banda reveals Communist Chinese attempt to buy Malawi's political allegiance.

13: China free four Soviet sea-men, arrested a few days earlier, after Soviet threat to end Sino-Soviet trade.

U.S. Planes strike target within 10 miles of China's border—the closest ever.

24: The United States and the Soviet Union present to the 17-Nation disarmament conference in Geneva a treaty to halt the spread of nuclear weapons.

25: British Gurkha troops repulse Chinese attempts to breach the China-Hong Kong border.

27: Finance Ministers of the 10 richest non-Communist nations reached agreement in London on a draft plan for reforming the world's monetary system.

29: Chinese diplomatic scuffle with London Police leading to diplomatic tension in both capitals.

Landslides in Japan killed 32 people.

Sept. 1: liya Ehrnburg, Soviet literateur dies.

4: Nasser nips a coup in the bud and arrests his Chief Military Aide, Hakim Amer and former War Minister Shams Badran.

18: Sir John Cockroft, pioneer in nuclear physics in Britain dies in Cambridge U.K.

(*To be continued.*)

SANSKRIT CIVILIZATION

by

G. R. JOSYER. . . . H O N S F R S.E. M.R.S.L.

FOUND R

International Academy of Sanskrit Research.

" The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

" But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

" A Jewel of a book."

" An ornament to every Library."

Price : Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gr. Britain.

" Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

" Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

" I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

" If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the " Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

" Kindly send us by V.P.P..

10 copies Sanskrit Civilization " by G. R. Josyer.

3 copies " Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore " by G. R. Josyer."

* * * Price : Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಯುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾವಹಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾವ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆವನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 24] Monday 8-4-1968 [Price 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

SIR R. G. BHANDARKAR

(*Continued from last issue.*)

A certain scholar, he was sorry to see, noticed in the Rigvedic hymns praises for gifts and at once voiced the general opinion that these singers had no higher aim that the materialistic one. Bhandarkar underlined the fact that the ancient hymners were great admirers of beauty in nature in the earliest period, and that the cult hymns were composed later. He said: "It appears clear that the rites in which yajyas and anuvakas are taken from different hymns of the Rigveda must have been developed long after the period in which the hymns were composed. The worship was at first by spiritual, heart-felt prayers.

While indicating the lines on which research must proceed he outlined the transition from the cult of sacrifice to transcendental spiritual quest: "innumerable animals that were slaughtered in the sacrifices produced feelings of revulsion: worldly life was found to be miserable and there were dreams of a happy condition in another world. The Upanishadic seers, therefore, resorted to the contemplation of the Supreme Soul that pervades the entire beautiful universe."

The correct interpretation of texts is the soul of historical research. "I had occasion," he remarked, "to give the correct sense of a passage of the Mahabhashya to Panini (v-3-99). My difficulty was great because the word 'Mauryas' was interpreted as manufacturers of idols instead of princes who melted golden images when they were in need of gold."

Like Kielhorn he was interested in grammar also. His Wilson lectures at the Bombay University and sundry articles contain original materialon linguistics dealing with problems, of interpretations of texts and chronology. His first and second books in Sanskrit are well-known to the student world. His lectures on Vaishnavism, Saivism and other sects gave an authentic picture of our religious philosophy. He wrote the section on the early history of Deccan for the Bombay Gazetteer. He was a regular contributor to the Indian Antiquary from Volume I to XVI.

In a paper on the social history of India he described the position of women in ancient India; "In the list of old teachers or Acharyas of Rigveda, given in the Asvalayana Grihyasutra occur the names of three women —Gargi, Vadava and Maitreyi ... When the Buddha was going about preaching his gospel, his great supporters were women who gave him and his numerous disciples many gifts and fed them."

Speaking about the absorption in the Hindu fold of foreigners in pre-Islamic days, he showed how Asoka's edicts and the cave inscriptions of Karle, Junnar and Nasic detailed several "yavanas" who had become naturalized citizens and embraced Hinduism, and how, according to other evidence, the Sakas, Abhiras, Turushkas, Magas, Hunas, Gujas came to India at different periods to get lost in the vast mass of Hindu Humanity. In this connection he quoted following remarks of a British observer (Jackson): "The attractive power of Hindu civilization has enabled it to assimilate into itself every foreign invader except the Moslem and the European. Those Indians have indeed a poor idea of their country's greatness, who do not realise how it has tamed and civilized nomads of Central Asia, so that wild Turkoman tribes have been transformed into some of the most famous of the Rajput royal races."

The Bhandarkar Oriental Research Institute of Poona stands as a monument in the greatness of this savant today.

ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿ

(ಹಿಂದಿನ ಸಂಚಿಕೆಯೀಂದ ಮುಂದುವರಿದುದು.)

೧೭೯೬ ರಲ್ಲಿ ಖಾಸಾ ಚಾಮರಾಜ ಒಡೆಯರವರಿಗೆ ಶಿಡುಬೆದ್ದು ಅವರು ಕೀರ್ತಿಶೇಷರಾದ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರನ್ನು ಬಾಲ್ಯದೆಶೆಯಲ್ಲಿ ಬಿಟ್ಟು ಪರಲೋಕಕ್ಕೆ ತೆರಳಿದರು. ಟಪ್ಪುವು ಅಮೇಲೆ ಮಹಾರಾಜರವರಿಗೆ ವಿಶೇಷ ಕಾಲದಲ್ಲಿ ನಜರು ಮುಜರೆ ಗಳನ್ನು ಮಾಡುವದನ್ನೂ ಬಿಟ್ಟುಬಿಟ್ಟನು. ಅಲ್ಲದೆ ಇಂಗ್ಲೀಷರ ಮೇಲೆ ದ್ವೇಷದಿಂದ ಅವರನ್ನು ನಿರ್ಮೂಲಮಾಡಬೇಕೆಂದು ಫ್ರಾನ್ಸಿನ ಸರ್ಕಾರಕ್ಕೆ ಸಹಾಯಕ್ಕಾಗಿ ಕಾಗದವನ್ನು ಬರೆದನು. ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ಆ ಕಾಗದದ ನಕಲನ್ನು ವಶಪಾಡಿಕೊಂಡು ಅದನ್ನು ತಿರುಮಲರಾಯರಿಗೆ ಕಳುಹಿಸಿಕೊಟ್ಟು ಟಪ್ಪುವು ತಮ್ಮಗ ಳನ್ನು ಕೊಲ್ಲಬೇಕೆಂದು ಯೋಚಿಸುತ್ತಿರುವನೆಂದೂ ಸಂಸ್ಥಾನದಲ್ಲಿ ಧರ್ಮಸಂಸ್ಥಾಪನೆಯನ್ನು ಮಾಡಬೇಕೆಂಬ ತಮ್ಮ ಪ್ರಯತ್ನವು ೩೩ ವರ್ಷಗಳಾದರೂ ಇನ್ನೂ ಚರಿತಾರ್ಥವಾಗಲಿಲ್ಲವೆಂದೂ ಈ ಸಲ ಇಂಗ್ಲೀಷರನ್ನು ಕರೆದುಕೊಂಡು ಬಂದು ಖಂಡಿತವಾಗಿಯೂ ಟಪ್ಪು ವನ್ನು ನಾಶಮಾಡಿ ಮಹಾರಾಜರನ್ನು ಉದ್ಧಾರಮಾಡಬೇಕೆಂದೂ ಸೂಚಿಸಿದರು. ತಿರುಮಲರಾಯರು ಇದೆಲ್ಲವನ್ನೂ ಮದ್ರಾಸಿಗೆ ಗವ ರ್ನರಾಗಿ ಬಂದಿದ್ದ ಜನರಲ್ ಹ್ಯಾರಿಸ್ಸಿಗೆ ತಿಳಿಸಲು ಅವನು ಇಂಗ್ಲೆಂ ಡಿಗೂ, ಗವರ್ನರ್ ಜನರಲ್ ಲಾರ್ಡ್ ಮಾರ್ನಿಂಗ್ಟನ್ನಿಗೂ ಬರೆದು ೧೭೯೯ರಲ್ಲಿ ಪುನಃ ಮೈಸೂರಿನಮೇಲೆ ಯುದ್ಧಕ್ಕೆ ಸಿದ್ಧನಾದನು.

ಬ್ರಿಟಿಷ್ ಸೈನ್ಯವು ನೈಜಾಮ್ ಮತ್ತು ಮರಾಟೆಯವರ ಸಹಾ ಯದೊಡನೆ ಜನರಲ್ ಹ್ಯಾರಿಸ್ಸಿನ ನೇತೃತ್ವದಲ್ಲಿ ಹೊರಟು ಮಾರ್ಗ ದಲ್ಲಿ ಎಲ್ಲವನ್ನೂ ಆಕ್ರಮಿಸಿಕೊಂಡು ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೆ ಮುತ್ತಿಗೆ ಹಾಕಿತು. ಟಪ್ಪುವು ಪುನಃ ಸಂಧಿಯನ್ನು ಕೋರಿದನು. ಮಹಾ ರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ಸಂಧಿಯನ್ನು ಮಾಡಿಕೊಳ್ಳಕೂಡ ದೆಂದೂ ತನಗೆ ಹಿಂದೆ ಕೊಟ್ಟಿದ್ದ ಭಾಷೆಯನ್ನು ಈಗಲಾದರೂ ಇಂಗ್ಲಿಷರು ನಡೆಸಿಕೊಡಬೇಕೆಂದೂ ಕ್ಯಾಪ್ಟ್ ವೆಬ್. ಲಾರ್ಡ್ ವೆಲೆಸ್ಲಿ, ಲಾರ್ಡ್ ಕ್ಲೈವ್ ಮುಂತಾದ ನಾಯಕರಿಗೆ ಬರೆದುಕಳುಹಿ ಸಿದರು. ಮತ್ತು ಮಹಾರಾಣಿಯವರ ಪೋಷ್ಯವರ್ಗದವರು ಹಿಂದೆ ೧೬೫೦ ರಲ್ಲಿ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರವರು ನರಸಿಂಹ ಸ್ವಾಮಿಯ ದೇವಾಲಯಕ್ಕೆ ಒಂದು ಮಹತ್ತರವಾದ ಗೋಪುರವನ್ನು ಕಟ್ಟಿಸಿ ಅದರ ಏಳನೇ ಅಂತಸ್ತಿನಲ್ಲಿ ಕೋಟೆಯು ಯಾವಾಗಲೂ ಶತ್ರುಗಳಿಗೆ ಅಭೇದ್ಯವಾಗುವಂತೆ ಒಂದು ಯಂತ್ರವನ್ನು ಮಾಡಿ ಸಿದ್ದರೆಂತಲೂ ಅದರಿಂದ ಶ್ರೀರಂಗಪಟ್ಟಣವು ಹಿಂದೆ ನಾಲ್ಕು ಬಾರಿ ಶತ್ರುಗಳಿಂದ ಮುತ್ತಲ್ಪಟ್ಟರೂ ಅವರ ವಶವಾಗಲಿಲ್ಲವೆಂದೂ ತಿಳಿದು ಒಂದು ಉಪಾಯವನ್ನು ಮಾಡಿ ಟಪ್ಪುಸುಲ್ತಾನನೇ ಅದನ್ನು ಕೆಡ ವಿಸುವಂತೆ ಮಾಡಿದರು.

ಅಮೇಲೆ ಜನರಲ್ ಹ್ಯಾರಿಸ್ಸು ಕೋಟೆಯನ್ನು ಸಾಧಿಸಲು ಟಪ್ಪುವು ಮಡಿದು ಕೋಟೆಯು ಕೈವಶವಾಯಿತು. ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರ ಚಿರಪ್ರರೂಢವಾದ ಸಂಕಲ್ಪವು ಅರ್ಧಮಟ್ಟಿಗೆ ಕೈಗೂಡಿತು. ಆದರೆ ಇನ್ನರ್ಧಕ್ಕೆ ಇಲ್ಲದ ವಿಘ್ನಗಳು ಎದಗಿದವು. ಜನರಲ್ ಹ್ಯಾರಿಸ್ ರಾಜ್ಯವನ್ನು ಟಪ್ಪುವಿನ ಮಗನಿಗೆ ಕೊಡ ಬೇಕೆಂದು ಸೂಚಿಸಿದನು. ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿ ಇವರ ಮುಖ್ಯಾಧಿಕಾರಿ ಯಾದ ಡಂಡಾಸ್ ಎಂಬವನೂ ಟಪ್ಪುವಿನ ಮಗನಿಗೇ ಕೊಡಬೇ ಕೆಂದು ಹೇಳಿದನು. ಆದರೆ ಗವರ್ನರ್ ಜನರಲ್ ಆದ ಲಾರ್ಡ್ ಮಾರ್ನಿಂಗ್ಟ್ ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರೊಡನೆ ತಾವು ಹಿಂದೆ ಮಾಡಿದ್ದ ಕರಾರಿನ ಪ್ರಕಾರ ಹಿಂದೂ ರಾಜಪ್ರತಿನಿಧಿಯನ್ನೇ ರಾಜ್ಯಕ್ಕೆ ತರಬೇಕೆಂದು ನಿಶ್ಚಯಿಸಿ ಆದರಂತೆ ೧೭೯೯ನೇ ಜೂನ್ ೩೦ ರಲ್ಲಿ ಕೀರ್ತಿಶೇಷರಾದ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರಿಗೆ ಮೈಸೂರಿನ ಲಕ್ಷ್ಮೀರಮಣಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಪಟ್ಟಾ ಭಿಷೇಕವನ್ನು ಮಾಡಿಸಿ ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರನ್ನು ಅರಮನೆಗೆ ಮುಖ್ಯಸ್ಥರನ್ನಾಗಿ ಏರ್ಪಡಿಸಿದನು.

ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ಮೂವತ್ತು ವರ್ಷಗಳ ಕಾಲ ಅಕೋ ರಾತ್ರಿಯಾಗಿ ನಡೆಸುತ್ತಿದ್ದ ತಪಸ್ಸು ಕಡೆಗೆ ಫಲಿಸಿತು. ಅವರ ಅತ್ತೆ ಮಹಾಮಾತೃಶ್ರೀ ದೇವಾಜಮ್ಮಣ್ಣಿಯವರು ಮತ್ತು ಅವರ ಪತಿ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಮರಣ ವಾರ್ತೆಗಳನ್ನು ಅವರು ಕಡೆಗೆ ಸಾಧಿಸಿದಂತಾಯಿತು. ಭಗೀರಥನು ಗಂಗೆಯನ್ನು ತರುವದಕ್ಕೆ ಪ್ರಯತ್ನಮಾಡಿ ಅನೇಕ ವಿಘ್ನಗಳನ್ನು ಪಾರುಮಾಡಿ ಕಡೆಗೆ ತನ್ನ ವಂಶಕ್ಕೆ ಸದ್ಗತಿಯನ್ನು ಕಾಣಿಸಿದಂತೆ ಮಹಾರಾಣಿ ಲಕ್ಷ್ಮಮ್ಮಣ್ಣಿಯವರು ಮೂವತ್ತು ವರ್ಷಗಳ ಕಾಲ ಅನೇಕಾವರ್ತ ಭಗ್ನಮನೋರಥರಾಗಿ ಕಡೆಗೆ ತಮ್ಮ ಉದ್ದೇಶವನ್ನು ಸಾಧಿಸಿ ಮೈಸೂರಿನ ರಾಜವಂಶವನ್ನು ಉದ್ಧಾರಮಾಡಿದರು.

ಪಟ್ಟಾಭಿಷೇಕವಾದನಂತರ ಮಹಾರಾಣಿಯವರು ಮೈಸೂರನ್ನೇ ಥೋರೆಗಳಿಗೆ ರಾಜಧಾನಿಯನ್ನಾಗಿ ಮಾಡಿಕೊಂಡು ಅವರಿಗೆ ಸಂಸ್ಕೃತ ಕರ್ನಾಟಕ ಮಹಾರಾಷ್ಟ್ರ ಪಾರ್ಸಿ ಮುಂತಾದ ಭಾಷೆಗಳನ್ನೂ ರಾಜನೀತಿಯನ್ನೂ ಸಂಗೀತವಿದ್ಯೆ ಧನುರ್ವಿದ್ಯೆ ಅಶ್ವವಿದ್ಯೆ ಗರಡಿಯ ಸಾಧನೆ ಮುಂತಾದವುಗಳನ್ನೂ ಕಲಿಸಲು ಯೋಗ್ಯರಾದ ಶಿಕ್ಷಕರನ್ನು ಗೊತ್ತುಮಾಡಿದರು. ಹಾಗೆಯೇ ಮಹಾರಾಜರವರಿಗೆ ೭ನೇ ವರ್ಷ ದಲ್ಲಿ ಬೆಟ್ಟದಕೋಟೆ ಗೋಪಾಲರಾಜ ಅರಸಿನವರ ಕುಮಾರ್ತಿದೇವಾ ಜಮ್ಮಣ್ಣಿಯವರನ್ನೂ ಮತ್ತು ೧೫ನೇ ವಷದಲ್ಲಿ ಬಾಗಳ ದೇಶ ಅರ ಸಿನವರ ಕುಮಾರ್ತಿ ಲಕ್ಷ್ಮೀವಿಲಾಸ ಸನ್ನಿಧಾನದ ದೇವಾಜಮ್ಮಣ್ಣಿಯ ವರನ್ನೂ ವಿವಾಹ ಮಾಡಿಸಿ ಮಹಾರಾಜರವರು ದೇಹಸೌಷ್ಠವದಲ್ಲಿ ಯೂ ಬುದ್ಧಿಶಕ್ತಿಯಲ್ಲಿಯೂ ವಿದ್ಯಾಪ್ರೌಢಿಮೆಯಲ್ಲಿಯೂ ದಿನದಿನಕ್ಕೆ ಬಾಲಸೂರ್ಯನಂತೆ ಪ್ರವರ್ಧಮಾನವಾಗುವದನ್ನು ನೋಡುತ್ತಾ ಕಡೆಗೆ ೧೮೧೦ನೇ ಇಸವಿಯಲ್ಲಿ ತಮ್ಮ ೬೮ನೇ ವಯಸ್ಸಿನಲ್ಲಿ ಇಹ ಲೋಕದ ವ್ಯಾಪಾರವನ್ನು ಬಿಟ್ಟು ಲೋಕಾಂತರವನ್ನು ಏದಿದರು.

ಇವರು ಬಾಲ್ಯದಲ್ಲಿ ಕಾರಾಗೃಹಸ್ಥರಾದ ತಂದೆಯ ವಿಯೋಗ ವನ್ನು ಹೊಂದಿ ೧೭ನೇ ವಯಸ್ಸಿನಲ್ಲಿ ಮಹಾರಾಜಪತ್ನಿಯಾಗಿ ಮದು ವೆಯಾದ ೭ ವರ್ಷಗಳಲ್ಲಿಯೇ ಪತಿವಿಯೋಗವನ್ನು ಹೊಂದಿ ೩೫ ವರ್ಷ ಯು ಹದಿನಾಲ್ಕು ವರ್ಷಗಳಕಾಲ ರಾಜವೈಭವಗಳನ್ನು ಕಳೆದು ಕೊಂಡು ರಾಕ್ಷಸವಶದಲ್ಲಿ ನಾನಾ ಕಷ್ಟಗಳನ್ನು ಅನುಭವಿಸಿದಂತೆ ೩೩ ವರ್ಷಗಳಕಾಲ ಮಹಾಚಿಂತೆಯನ್ನು ಅನುಭವಿಸಿ ಆ ಕಾಲದಲ್ಲೆ ಲ್ಲಾ ತಮ್ಮ ದೃಢಮನಸ್ಕತೆಯಿಂದಲೂ ಕಾರ್ಯದಕ್ಷತೆಯಿಂದಲೂ ಧೈರ್ಯಗೆಡದೆ ಶತ್ರು ನಿಗ್ರಹಕ್ಕಾಗಿ ಪ್ರಯತ್ನಿಸುತ್ತಾ ಕಡೆಗೆ ಸತ್ಯ ವಾನನನ್ನು ಬದುಕಿಸಿಕೊಂಡು ಬಂದ ಸಾವಿತ್ರಿಯಂತೆಯೂ ಕೌರವ ರನ್ನು ನಾಶಮಾಡಿಸಿ ರಾಜ್ಯವನ್ನು ಸಾಧಿಸಿಕೊಂಡ ದ್ರೌಪದಿಯಂತೆ ಯೂ ತಮ್ಮ ಪತಿಯ ರಾಜ್ಯವನ್ನು ಎಂದಿಗಿಂತಲೂ ಅತಿಶಯವಾದ ವೈಭವದೊಡನೆ ತಮ್ಮ ಪೌತ್ರನಿಗೆ ಮಾಡಿಸಿಕೊಟ್ಟು ತಮ್ಮ ಆತ್ಮ ತೃಪ್ತಿಯನ್ನು ಹೊಂದಿದುದಲ್ಲದೆ ಪ್ರಜೆಗಳ ಕೃತಜ್ಞತೆಗೂ ಪಾತ್ರರಾ ಗಿ ಕೀರ್ತಿಶೇಷರಾದ ಆರ್ಯ ಮಹಿಳೆಯರಲ್ಲಿ ಯಾರಿಗೂ ಕಡಿಮೆ ಯಲ್ಲವೆಂದು ಹೇಳುವಂತೆ ಯಶಸ್ವಿನಿಯಾದರು!

ಜೆ. ಆರ್. ಜೋಸ್ಯರ್.

The Rationalist

THE VEDAS AND UPANISHADS

(G. R. Josyer.)

It is said that sage Bharadwaja sought many births in order to acquire all the Vedas in their entirety After he had passed several of them God gave him a vision in which all that he had learnt up to then appeared but like a molehill compared with the total expanse of the Vedas which looked like a colossal mountain! Therefore, the utmost that one could tell of the Vedas plus Upanishads in a brief discourse will be like a New York sky-scraper pictured in the inner prism of a photographer's eye-piece.

The Vedas and Upanishads are to India what the Crown and Sceptre are to an anointed king. They are India's proudest and most ancient possessions. They are the world's oldest intellectual legacies. They are the only composition in the universe invested with Divine origin, and almost Divine sanctity. They are said to emanate from God, and are held to be the means for attaining God.

Their beginning is not known. They have been heirlooms of the Hindus from generation to generation from time immemorial.

When Europeans first came to know of them, they roused amazement. Guigault of France exclaimed, "The Rigveda is the most sublime conception of the great highways of humanity." Voltaire called Yajurveda, "The most precious gift for which the West has been ever indebted to the East." And we have the famous dictum of Max Muller, "I maintain that to everybody who cares for himself, for his ancestors, for history, for his intellectual development, a study of Vedic literature is indispensable."

The Vedas are four, Rik, Yajus, Saama, and Athaiva. Each of them includes three kinds of hymns, Samhita, Brahmana, and Aranyaka. The Samhitas are in archaic verse: the Brahmanas and Aranyakas mostly in prose.

When did they originate? According to tradition, soon after the creation of Brahma, and long before the first Avatar of God, God revealed them to Brahma. And then when Somakaasura had stolen them and escaped to Paataala, God assumed Matsyaavataara and recovered them. That places the date beyond human ken.

But some latter day scholars have however sought to fix a date. Professor Max Muller, calculating backwards,—as one would calculate in English literature, Tennyson to Spencer, Spencer to Chaucer, Chaucer to Boewulf,—puts the Rigveda at about 3000 B.C. Dr. Winternitz rebuts that and thinks that it may as well be put at 20000 B.C. Tilak argues for 450000 B C., and others to 5000, 8100, 25000, and 30000 B.C., reasoning from some one premise or another.

It is all like the four blind men who sought to picture the shape of the elephant by each touching some one different limb of it!

The internal evidence is of as little help as the external. All the ages, bone age, stone age, copper and bronze age, iron, and gold age are mentioned in them. There are references to popular assemblies, king and ministers, physicians, labour, and written script.

(To be Continued).

7 REASONS FOR BELIEF IN GOD

(Dr. A. C. Morrison, President, New York Academy of Science.)

We are still in the dawn of the scientific age and every increase of light reveals more brightly the handiwork of an intelligent Creator. In the 90 years since Darwin we have made stupendous discoveries; with a spirit of scientific humility and of faith grounded in knowledge we are approaching even nearer to an awareness of God.

For myself, I count seven reasons for my faith:

First: By unwavering mathematical law we can prove that our universe was designed and executed by a great engineering Intelligence.

Suppose you put ten coins, marked from one to ten, into your pocket and give them a good shuffle. Now try to take them out in sequence from one to ten, putting back the coin each time and shaking them all again. Mathematically we know that your chance of first drawing number one is one in ten; of drawing one and two in succession, one in 100; drawing one, two and three in succession, one in a thousand, and so on; your chance of drawing them all, from number one to number ten in succession, would reach the unbelievable figure of one chance in ten thousand millions.

By the same reasoning, so many exacting conditions are necessary for life on earth that they could not possibly exist in proper relationship by chance. The earth rotates on its axis at one thousand miles an hour; if it turned at one hundred miles an hour, our days and nights would be ten times as long as now, and the hot sun would then burn up our vegetation during each long day while in the long night any surviving sprout would freeze!

Again, the Sun, source of our life, has a surface temperature of 12,000 degrees Fahrenheit, and our earth is just far enough away so that this "eternal fire" warms us just enough and not too much! If the Sun gave off only one-half its present radiation, we would freeze, and if it gave half as much more, we would roast!

The slant of the earth, tilted at an angle of 23 degrees, gives us our seasons: if it had not been so tilted, vapours from the ocean would move north and south, piling up for us continents of ice. If our moon was, say, only 50 thousand miles away instead of its actual distance, our tides would be so enormous that twice a day all continents would be submerged: even the mountains would soon be eroded away. If the crust of the earth had been only ten feet thicker, there would be no oxygen, without which animal life must die. Had the ocean been a few feet deeper, carbon dioxide and oxygen would have been absorbed and no vegetable life could exist. Or if our atmosphere had been thinner, some of the meteors, now burned in space by the million every day, would be striking all parts of the earth, starting fires everywhere!

Because of these, and a host of other examples, there is not one chance in millions that life on our planet is an accident.

Second: The resourcefulness of life to accomplish its purpose is a manifestation of all-pervading Intelligence.

What life itself is, no man has fathomed. It has neither weight nor dimensions, but it does have force; a growing root will crack a rock. Life has conquered water, land and air, mastering elements, compelling them to dissolve and re-form their combinations.

(To be continued.)

EVENTS OF 1967

INTERNATIONAL

(Continued from last issue)

Oct. 1: Students storm Chinese embassy in Jakarta.

8: Lord Attlee dies. India attained freedom when Lord Attlee was Prime Minister.

18: Soviet spacecraft lands on Venus and radios back data on the planet's atmosphere.

22: U.A.R. forces sink Israel's largest destroyer off Port Said. Israel warns of retaliation.

Nov. 5: The Army seizes power in Yemen ousting President Abdullah-Salial and setting up a three-man ruling council: Thirty-seven passengers and crew killed when a Spanish jetliner crashes near London airport.

5: Fifty-one passengers are killed in an express train smash in South London.

17: U.S. Surveyor-6 makes a historic 'hop' on the Moon becoming the first earth rocket to lift off the lunar surface.

19: Britain devalues the pound sterling.

22: Ceylon devalues the rupee.

28: Tension mounts over Cyprus: Turkish ships seen off island. Tension later eases.

30: India recognises the New South Yemen Republic.

Dec. 3: Ex-President Sukarno of Indonesia placed under house arrest.

South African surgeon successfully transplants a heart; patient gets well but later dies of pneumonia.

14; Greek King flees country after an unsuccessful attempt to change the Government formed after the coup in April.

17: Australian Premier Harold Holt drowned while on a skin diving exercise: Mr. McEwen becomes Prime Minister.

22: President Johnson leaves Washington for Canberra to pay homage to Mr. Holt.

23: Mr. Johnson meets Ayub at Karachi and later Pope Paul in Rome; Flies home.

24: An artillery battle in the Suez Canal zone, Egyptian oil installations in Suez port set on fire by Israeli shelling.

25: In Algiers the "77 Group" of developing nations sign a formal declaration of their joint demands for better terms in world trade and call it the "Charter of Algiers" which will form the common platform of developing nations at the U.N. Conference on Trade and Development to be held in New Delhi in February, 1968.

30: The Soviet Union successfully joins together in orbit two unmanned spacecraft: another "first" for Soviet space scientists.

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced and very readable". **Hindu. Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* * *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom"

§ § §

Delhi 28-12-63

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. ,, II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th.

Munshi Ram Manohar Lal, Delhi-6."

§ § §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P.P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 25] Monday 15-4-1968 [Price 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

7 REASONS FOR BELIEF IN GOD

(Dr. A. C. Morrison, President,
New York Academy of Science.)

(*Continued from last issue.*)

Life the sculptor, shapes all living things; an artist, it designs every leaf of every tree, and colours every flower. Life is a musician and has taught each bird to sing its love songs, the insects to call each other in the music of their multitudinous sounds. Life is a sublime chemist, giving taste to fruits and spices, and perfume to the rose, changing water and carbonic acid into sugar and wood and, in so doing, releasing oxygen that animals may have the breath of life.

Behold an almost invisible drop of protoplasm, transparent and jelly-like, capable of motion, drawing energy from the sun. This single cell, this transparent mist-like droplet, holds within itself the germ of life, and has the power to distribute this life to every living thing, great and small. The powers of this droplet are greater than our vegetation and animals and people, for all life came from it. Nature did not create life; fire-blistered rocks and a saltless sea could not meet the necessary requirements.

Who, then, has put it here?

Third: Animal wisdom speaks irresistibly of a good Creator who infused instinct into otherwise helpless little creatures.

The young salmon spends years at sea then comes back to his own river, and travels up the very side of the river into which flows the tributary where he was born. What brings him back so precisely? If you transfer him to another tributary he will know at once that he is off his course and he will fight his way down and back to the main stream and then turn up against the current to finish his destiny more accurately!

Even more difficult to solve is the mystary of eels. These amazing creatures migrate at maturity from all ponds and rivers everywhere—those from Europe across thousand of miles of ocean—all bound for the same abysmal deeps near Bermuda. There they breed and die. The little ones, with no apparent means of knowing anything except that they are in a wilderness of water, nevertheless find their way back not only to the very shore from which their parents came but thence to the rivers, lakes or little ponds—so that each body of water is always populated with cels. No American eel has ever been caught in Europe, no European eel in American waters. Nature has even delayed the maturity of the European eel by a year or more to make up for its longer journey. Where does the directing implse originate?

A wasp will overpower a grass-hopper, dig a hole in the earth, sting the grasshopper in exactly the right place so that he does not die but becomes unconscious and lives on as in a form of preserved meat. Then the wasp will lay her eggs handily so that her children when they hatch can nibble without killing the insect on which they feed; to them dead meat would be fatal! The mother then flies away and dies; she never sees her young. Surely the wasp must have then all this right the first time and every time, or else there would be no wasps! Such mysterious techniques cannot be explained by adaptation; they were bestowed!

(*To be continued*)

Bound Volumes of the *Rationalist* of the ast 16 years are available.

Rs. 6—0—0 each.

The Manager,
" Rationalist ", Mysore.

ಮಹಾರಾಣಿ ಸಂಯುಕ್ತೆ

ಉತ್ತರ ಇಂಡಿಯದಲ್ಲಿ ಕೋಸಲದೇಶವೆಂಬ ಒಂದು ಪ್ರಾಂತ್ಯ ಉಂಟು. ಅದಕ್ಕೆ ಮುಖ್ಯನಗರವಾದ ಕನೂಜ್ ಎಂಬ ಪಟ್ಟಣದಲ್ಲಿ ಜಯಚಂದ್ರನೆಂಬ ದೊರೆಯು ಆಳುತ್ತಿದ್ದನು. ಅವನಿಗೆ ಸಂಯುಕ್ತೆ ಎಂಬ ಒಬ್ಬಳೇ ಒಬ್ಬಳು ಮಗಳಿದ್ದಳು ಅವಳು ಮಹಾ ಸೌಂದರ್ಯವತಿಯಾಗಿಯೂ ಸದ್ಗುಣಗಳಿಂದ ಪರಿಪೂರ್ಣಳಾಗಿಯೂ ಇದ್ದಳು. ಒಬ್ಬಳೇ ಮಗಳಾದ್ದರಿಂದ ತಂದೆಯು ಅವಳಲ್ಲಿ ಅತ್ಯಂತ ವಾತ್ಸಲ್ಯವನ್ನಿಟ್ಟುಕೊಂಡು ದಿನೇದಿನೇ ಅವಳ ಅಭಿವೃದ್ಧಿಯಲ್ಲಿ ಉತ್ಸುಕನಾಗಿದ್ದನು. ಬಾಲಿಕೆಯು ಓದುಬರಹಗಳನ್ನೂ ಸಂಗೀತಸಾಹಿತ್ಯಗಳನ್ನೂ ಕಲಿತು ಪುರಾಣ ಪುಣ್ಯಕಥೆಗಳಲ್ಲಿ ಪಾರಂಗತಳಾಗಿ ಪೂರ್ಣಚಂದ್ರನಂತೆ ಪ್ರವರ್ಧಮಾನಳಾಗುತ್ತಾ ತನ್ನ ದೇಹಕಾಂತಿಯಿಂದಲೂ ಬುದ್ಧಿಚಾತುರ್ಯದಿಂದಲೂ ಎಲ್ಲರಿಗೂ ಆಶ್ಚರ್ಯವನ್ನುಂಟುಮಾಡುತ್ತಿದ್ದಳು.

ಹೀಗೆ ಅವಳು ಬಾಲ್ಯವನ್ನು ಕಳೆದು ಯೌವನವು ಪ್ರಾಪ್ತವಾಗಲು ಜಯಚಂದ್ರನು ತನ್ನ ಶ್ರೇಷ್ಠಳಾದ ಪುತ್ರಿಗೆ ಸರ್ವವಿಧದಲ್ಲಿಯೂ ಅನುರೂಪನಾದ ವರನನ್ನು ಗೊತ್ತುಮಾಡಿ ವಿವಾಹವನ್ನು ಬೆಳೆಸಬೇಕೆಂದು ನಿರ್ಣಯಿಸಿದನು. ಆ ಕಾಲದಲ್ಲಿ ರಾಜಪುತ್ರಿಯರಿಗೆ ಮದುವೆಯಾಗಬೇಕಾದರೆ ಸ್ವಯಂವರವೆಂಬ ಪದ್ಧತಿ ಇತ್ತು. ಅದೇನೆಂದರೆ ರಾಜಪುತ್ರಿಯು ವಿವಾಹಕ್ಕೆ ಅರ್ಹಳಾದಾಗ ಅನುರೂಪವಾದ ವಯಸ್ಸುಳ್ಳ ರಾಜಕುಮಾರರೆಲ್ಲರಿಗೂ ಆಹ್ವಾನವನ್ನು ಕೊಟ್ಟು ಕರೆಸಿ ಅವರನ್ನು ಸಭಾಮಂಟಪದಲ್ಲಿ ದಿವ್ಯಾಲಂಕೃತರನ್ನಾಗಿ ಶ್ರೇಷ್ಠವಾದ ಆಸನದಲ್ಲಿ ಕೂರಿಸುವುದು. ಅನಂತರ ರಾಜಪುತ್ರಿಗೆ ಶೃಂಗಾರಮಾಡಿ ಒಬ್ಬರಿಬ್ಬರು ಹಿರಿಯರೊಡನೆ ಸಭಾಮಂದಿರಕ್ಕೆ ಕರೆತಂದು ಅವಳಿಗೆ ಒಬ್ಬೊಬ್ಬರನ್ನಾಗಿ ರಾಜಪುತ್ರರ ಹೆಸರು ಮತ್ತು ಬಿರುದುಗಳನ್ನು ಹೇಳಿ ತೋರಿಸುವುದು. ಅವಳು ತನಗೊಪ್ಪಿದ ವರನಿಗೆ ಕೈಯಲ್ಲಿರುವ ಹೂಮಾಲೆಯನ್ನು ಹಾಕಿ, ಆಮೇಲೆ ಶಾಸ್ತ್ರೋಕ್ತವಾಗಿ ಅವರಿಬ್ಬರಿಗೂ ವಿಜೃಂಭಣೆಯಿಂದ ವಿವಾಹ ನಡೆಸುವುದು.

ಈರೀತಿಯಲ್ಲಿ ಜಯಚಂದ್ರನು ತನ್ನ ಪ್ರಿಯಪುತ್ರಿಗೆ ಸ್ವಯಂವರವನ್ನು ನಡೆಸಬೇಕೆಂದು ಸಂಕಲ್ಪಿಸಿ, ನಾನಾದೇಶದ ರಾಜಪುತ್ರರುಗಳಿಗೆ ಆಹ್ವಾನಪತ್ರಿಕೆಗಳನ್ನು ಕಳಿಸಿದನು. ಅವರೆಲ್ಲರೂ ಸಪರಿವಾರರಾಗಿ ಬಂದು ಬಿಡಾರಗಳಲ್ಲಿ ಇಳಿದುಕೊಂಡರು. ಆಪರಿ ಅವರುಗಳಲ್ಲೆಲ್ಲಾ ಹೆಸರುವಾಸಿಯಾಗಿ ರೂಪಿನಲ್ಲಿಯೂ ಪರಾಕ್ರಮದಲ್ಲಿಯೂ ಎಲ್ಲರಿಗೂ ಮೇಲೆನ್ನಿಸಿಕೊಂಡಿದ್ದ ದೆಹಲಿಯ ಸಮ್ರಾಜನಾದ ಪೃಥ್ವೀರಾಜನು ಮಾತ್ರ ಬರಲಿಲ್ಲ. ಇದನ್ನು ನೋಡಿ ದೊರೆಗೆ ಅವನ ಮೇಲೆ ಕೋಪವುಂಟಾಯಿತು.

ಸ್ವಯಂವರಕ್ಕೆ ಗೊತ್ತಾಗಿದ್ದ ದಿವಸ ಪುರಜನರೆಲ್ಲರೂ ಉತ್ಸಾಹದಿಂದ ಪುರವೆಲ್ಲವನ್ನೂ ಅಲಂಕರಿಸಿ ತನ್ನ ರಾಜಕುಮಾರಿಯು ಯಾರನ್ನು ವರಿಸುವಳೊ ಎಂದು ಕುತೂಹಲಿಗಳಾಗಿ ಸ್ವಯಂವರಕ್ಕಾಗಿ ಬಂದಿದ್ದ ರಾಜಕುಮಾರರುಗಳ ಕಾರತಮ್ಯಗಳನ್ನು ಆಡಿಕೊಳ್ಳುತ್ತಿದ್ದರು. ರಾಜನ ಅರಮನೆಯಲ್ಲಿ ದಿವ್ಯವಾದ ಸಭಾಮಂಟಪದಲ್ಲಿ ದಂತ ಮತ್ತು ಸುವರ್ಣಾಸನಗಳನ್ನು ಕಲ್ಪಿಸಿ ಅವುಗಳ ಮೇಲೆ ಸ್ಪರ್ಶಕ್ಕೆ ಮೃದುವಾಗಿರುವಂತೆ ದುಕೂಲಗಳನ್ನೂ ದಿಂಬುಗಳನ್ನೂ ಮೊಕಮಲ್ಲುಗಳನ್ನೂ ಹಾಸಿ ರಾಜಯೋಗ್ಯವಾಗಿ ಮಾಡಿದ್ದರು. ಕ್ಲಪ್ತವಾದ ಕಾಲಕ್ಕೆ ರಾಜಪುತ್ರರುಗಳು ಮಂಗಳಸ್ನಾನಗಳನ್ನು ಮಾಡಿ, ಶ್ರೇಷ್ಠವಾದ ಉಡುಗೆಗಳನ್ನೂ, ಆಭರಣಗಳನ್ನೂ ಗಂಧಪುಷ್ಪಗಳನ್ನೂ ಧರಿಸಿ ಅಲಂಕೃತರಾಗಿ ಒಬ್ಬೊಬ್ಬರಾಗಿ ಬಂದು ಆಸನಗಳನ್ನು ಅಲಂಕರಿಸಿ ಪರಸ್ಪರ ಕುಶಲಪ್ರಶ್ನೆಗಳನ್ನು ಮಾಡುತ್ತಿದ್ದರು. ಜಯಚಂದ್ರನು ಸ್ವಯಂವರಕ್ಕೆ ಬರದೆ ಇದ್ದ ಪೃಥ್ವೀರಾಜನಂತೆ ಒಂದು ಬೊಂಬೆಯನ್ನು ಮಾಡಿಸಿ, ಊಳಿಗದವನಂತೆ ಅದಕ್ಕೆ ವೇಷವನ್ನು ಹಾಕಿಸಿ ಸಭಾಮಂಟಪದ ಬಾಗಿಲಲ್ಲಿ ನಿಲ್ಲಿಸಿದ್ದನು.

ಎಲ್ಲವೂ ಸಿದ್ಧವಾಗಲು ಜಯಚಂದ್ರನು ರಾಜಕುಮಾರಿಯನ್ನು ಕರೆಕಳುಹಿಸಿದನು. ಅವಳು ಮಂಗಳಸ್ನಾನ ಮಾಡಿ ಪೀತಾಂಬರವನ್ನು ಧರಿಸಿ, ರತ್ನಖಚಿತಗಳಾದ ನಾನಾವಿಧಗಳಾದ ಒಡವೆಗಳನ್ನು ತೊಟ್ಟು ಉತ್ತಮೋತ್ತಮವಾದ ಹೂವುಗಳನ್ನು ಮುಡಿದು ತಲೋತ್ತಮೆಯಂತೆ ಪ್ರಕಾಶಿಸುತ್ತಾ ಪಾರ್ಶ್ವದಲ್ಲಿ ಚಾಮರಕಟ್ಟೆಯರಾದ ಇಬ್ಬರು ಧಾದಿಯರೊಡನೆ ಬಾಲ್ಯದಿಂದಲೂ ತನಗೆ ಪೋಷಕಳಾಗಿ ವಯಸ್ಸಳಾಗಿ ಆಪ್ತಳಾದ ಉಷಮಾತೃವಿನ ಕೈಯನ್ನು ಹಿಡಿದುಕೊಂಡು ಸಭಾಮಂಟಪವನ್ನು ಪ್ರವೇಶಿಸಿದಳು. ಕೂಡಲೆ ಅಲ್ಲಿ ಸಾಲಾಗಿ ಕುಳಿತಿದ್ದ ರಾಜರುಗಳು ಫೋಟೋಗಳನ್ನು ಕಿಗೆಯುವಾಗ ಕೂಡುವಂತೆ ತಮ್ಮ ಉತ್ತಮವಾದ ಮುಖಭಾವಗಳನ್ನು ಅವಲಂಬಿಸಿದರು. ರಾಜಪುತ್ರಿಯು ಹೆಜ್ಜೆಯಮೇಲೆ ಹೆಜ್ಜೆಯಿಟ್ಟು ನಡೆಯುತ್ತಿರಲು ಆಸ್ಥಾನದ ವಂದಿಮಾಗಧರು ಒಬ್ಬೊಬ್ಬರನ್ನಾಗಿ ರಾಜರುಗಳ ಹೆಸರು ಬಿರುದುಗಳನ್ನು ಉಚ್ಚಧ್ವನಿಯಿಂದ ಹೇಳುತ್ತಿದ್ದರು.

ಕುಮಾರಿಯು ಅವರನ್ನು ಅರೆಗಣ್ಣು ನೋಟದಿಂದ ನೋಡುತ್ತಾ ಯಾರಲ್ಲಿಯೂ ಮನಸ್ಸು ನಿಲ್ಲದೆ ಕಡೆಯವರೆಗೂ ಹೋದಳು. ರಾಜರುಗಳ ಪಜ್ಜಣಿಯು ಮುಗಿಯಿತು. ಯಾರ ಕೀರ್ತಿಯೂ ಪ್ರತಾಪವೂ ಅರ್ಜುನನ ನಳ ಮುಂತಾದವರಂತೆ ಭರತವರ್ಷವನ್ನೆಲ್ಲಾ ವ್ಯಾಪಿಸಿತ್ತೊ ಅಂಥ ಪೃಥ್ವೀರಾಜನು ಮಾತ್ರ ಅಲ್ಲಿರಲಿಲ್ಲ. ನಂತರ ಮುಂದೆ ಹೋಗಲು ಬಾಗಿಲಿನಲ್ಲಿ ಹೀನವೇಷವನ್ನು ಹಾಕಿ ನಿಲ್ಲಿಸಿದ್ದ ಬೊಂಬೆಯ ಮೇಲೆ ದೃಷ್ಟಿಯು ಬಿತ್ತು. ಅದನ್ನು ನೋಡಿ ಹಂಕಾರನು "ದೆಹಲಿಯ ಮಹಾರಾಜ ಪೃಥ್ವೀರಾಜ" ಎಂದು ಕೂಗಿ ಹೇಳಿದನು. ಕೂಡಲೆ ಕನ್ನಿಕೆಯು ಮನಸ್ಸನ್ನು ದೃಢಮಾಡಿಕೊಂಡು ಮುಂದೆ ನಡೆದು ಆ ಬೊಂಬೆಗೆ ತನ್ನ ಕೈಯಲ್ಲಿದ್ದ ಪುಷ್ಪಮಾಲೆಯನ್ನು ಹಾಕಿದಳು. ಅದನ್ನು ನೋಡಿ ರಾಜರುಗಳೆಲ್ಲರೂ ಚಕಿತರಾದರು. ಜಯಚಂದ್ರನಿಗೆ ಮೊದಲೇ ಪೃಥ್ವೀರಾಜನ ಮೇಲೆ ಇದ್ದ ಕೋಪವು ನೂರ್ಮಡಿಸಿತು. ತಡಿಯಲಾರದ ರೋಷದಿಂದ ತನಗೆ ಇಂಥಾ ಅವಮಾನವನ್ನು ತಂದ ಮಗಳನ್ನು ಕರೆದುಕೊಂಡು ಹೋಗಿ ಸೆರೆಯಲ್ಲಿಡಬೇಕೆಂದು ಪರಿಜನರಿಗೆ ಆಜ್ಞೆಮಾಡಿದನು. ಅದರಂತೆಯೇ ಸ್ವಯಂವರದ ದಿನ ರಾಜಕುಮಾರಿಗೆ ಕಾರಾಗೃಹಪ್ರಾಪ್ತಿಯಾಯಿತು. ರಾಜಸಮೂಹವು ಭಗ್ನಮನಸ್ಕವಾಗಿ ಸಭೆಯಿಂದ ತೆರಳಿ ತಮ್ಮತಮ್ಮ ರಾಜ್ಯಕ್ಕೆ ಪ್ರಯಾಣಮಾಡಿತು. ಘೋಷಯು ಸ್ವಯಂವರವು ಯಥಾಕ್ರಮವಾಗಿ ನಡೆದು ಮದುವೆಯು ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಯುತ್ತದೆಂಬ ಆಸೆಯು ಹೋಗಿ ತನಗೆ ಅವಮಾನದಲ್ಲಿ ಪರ್ಯವಸಾನವಾಯಿತಲ್ಲಾ ಎಂದು ಮಗಳನ್ನು ದ್ವೇಷಿಸಲಾರಂಭಿಸಿದನು. ಮಗಳಿಗೆ ಅಂದಿನಿಂದ ತೌರುಮನೆಯು ಸೆರೆಮನೆಯಾಯಿತು.

(ಮುಂದುವರಿಯುವದು)

The Rationalist

THE VEDAS AND UPANISHADS

(Continued from last issue)

Nor do the Vedas known today constitute the whole of the Vedas. Patanjali speaks of 31 branches of the Rigveda, 100 of Krishna-Yajurveda, 15 of Shukla-Yajurveda, 1000 of Saama-veda, and 9 of Atharva. But now we know of only 11 branches of all the Vedas together!

But they have been beautifully kept. They are word-perfect. letter-perfect, and sound-perfect. The Vedic chant is like the Niagara Falls set to Handel's or Mendelssohn's music. Each word of a hymn is spoken with fixed accents, upwards or downwards. Any violation, however slight, would result in grave consequences.

मन्त्रो हीनस्वरतो वर्णतो वा मिथ्याप्रयुक्तो न तमर्थमाह ।
स वाग्वज्रो यजमानं हिनस्ति यथेन्द्रशत्रुस्वरतोऽपराधात् ॥

"If a mantra is mispronounced either in letters or accents, it will express a wrong meaning and bring ruin on the pronouncer, as the word "Indra-shatru" did owing to faulty accent." The story is that Thwashta, hating Indra mortally, performed a sacrifice, and in asking for the boon, instead of pronouncing '**इन्द्रशत्रुर्वर्धस्व**' "Create one who will destroy Indra," he pronounced, '**इन्द्रशत्रुर्वर्धस्व**' which meant "Create one who will be destroyed by Indra," and we know that his gallant son, Vritra, was destroyed by Indra!

The Upanishads are 108 in number, known as '**मुक्तिकोपनिषद्**'. Amon gthem ten, called "Dashopanishats," are held in the highest esteem. They are Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Chandogya, Brihadaranyaka, Eeshavaasya, and Shvetaashvatara. They form the steel frame of the Vedanta. The great seers of old, with their heart, mind, intellect, and brains sharpened by fasting and meditation, had penetrated the veil which shields the facts of life and Creation, and summed up the cream of their knowledge in the Upanishads. Sage Vyasa's great Brahma-sutras are based on them, and they influenced potently the mid-Eastern, and Greek and Roman philosophies.

Brief examples from the Vedas and Upanishads might give listeners an idea of their language and contents. The first verse of the Rigveda runs,

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥

Professor Macdonell, Historian of Sanskrit Literature and author of the Vedic Reader, translates it, "I praise thee, Agni, domestic priest, God, minister of sacrifice, herald, most prodigal of wealth."

We owe great respect to Dr. Macdonell for his services to Sanskrit,—we treasure a letter from him dated 1927. Yet we cannot help being struck by the number of mistakes in the above rendering. The verse means, really "I pray to sacred Agni, the Arch-priest, Ritwic, and Hota of the sacrifice, and most munificent bestower of wealth."

Did they worship all sorts of Gods? No. They knew God was one, and say in the Rigveda.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यस्स सुपर्णो गरुत्मान् ।
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

"God is one. But people call Him variously Indra, Mitra, Varuna, Agni, Yama, Maatarishva, or the bright-feathered king of birds."

The Yajurveda has the following great precepts of life :

सत्यं वद, धर्मं चर, स्वाध्यायान्माप्रमदः । मातृदेवो भव, पितृदेवो भव, आचार्यदेवो भव । यान्यनवद्यानि कर्माणि, तानि त्वयोपास्यानि । नो इतराणि ।

"Speak truly. Act righteously. Cultivate your studies. Revere your mother, father, and guru. Undertake nothing that is sinful."

This is from Samaveda ;

सेतूंस्तर दुस्तरान्, अक्रोधेन क्रोधं, सत्येनानृतम् ॥

"You bridge the unbridgeable : over come anger by mildness : conquer untruth by truth."

Now a few gems from the Upanishads :

दिव्यो ह्यमूर्तः पुरुषस्सबाह्याभ्यन्तरोह्यजः ।
अप्राणो ह्यमनाश्शुभ्रो ह्यक्षरात्परतः परः ॥
एतस्माज्जायते प्राणो मनस्सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥

"God, formless, all-pervading, without birth, without life, without mind, immaculate, transcendent : from him life, mind, and senses emanate, and sky, air, light, water, and bountiful mother earth", says Mundakopanishat.

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥

"Just as fire takes many shapes and forms on earth, and still remains fire, so the great Divinity lies inside the hearts of all living beings, and even outside, and yet remains one", says the Kathopanishat. Also,

यदा सर्वे प्रभिद्यन्ते कामा येऽस्य हृदि स्थिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥

"When the many desires which entangle the heart are overcome and driven away, then the soul becomes immortal and attains God."

The Eeshaavaasya observes,

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥

"He who realises that all things that exist are one with God, and sees God in all things that exist, will be cleansed of all prejudices."

हिरण्मयेन पात्रेण सत्यस्याऽपिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

"The face of truth is obscured by a golden mask ; remove that mask, O Indra, and make truth and righteousness visible to us."

And last, the motto of our Republic is an adaptation from the famous passage in Mundakopanishat ;

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥

"Truth alone prospers, not untruth. Truth widens the road to that blessed abode, where sages who have attained beatitude fore-gather to worship the eternal Verity !"

Thus the Vedas and Upanishads are a legacy left by our ancestors for us to know the truth about the world, about life, about God. They are so simple, so sweet, so persuasive so honest and sincere, as to be understandable even to a child which knows Sanskrit. Not only have they furnished the regnant philosophy of India from their date up to the present, but have also proved fascinating to mystics outside India. Schopenhauer, the chief of modern pantheists of the West, reading Auquatil du Perron's Latin translation of a Persian rendering of the Upanishads, exclaimed, "It is the most rewarding, and most elevating reading which there can possibly be in the world. It has been the solace of my life, and will be of my death." Professor Royce of Harvard University deemed the

philosophy of the Upanishads sufficiently important to expound it in his Gifford Lectures before the University of Aberdeen in 1900, and to introduce some original translations especially made by his colleague, Professor Lanman. Professor Deussen of the University of Kiel has always regarded his thorough study of the Vedanta Philosophy as a reward in itself, apart from the satisfaction of contributing so largely to the West's understanding of its teachings. For, in the Upanishads he has found Parmenides, Plato, and Kant in a nutshell, and on leaving India in 1893, in an Address before the Bombay Royal Asiatic Society, he gave it as his parting advice, "The Vedanta, in its unfalsified form, is the strongest support of pure morality, and the greatest consolation in the sufferings of life and death. Indians, keep to it!"

And seventy-five years after Deussen, in the year of grace, 1968, we have to repeat Deussen's curt behest; "Indians, keep to it!"

G. R. Josyer.

THE POOR EDITOR

News-slanting is as ancient as newspapers themselves. The classic illustration is a Paris paper's successive headlines reporting Napoleon's escape from his exile in Elba:

"The Corsican Monster Has Landed in the Gulf of Juan."

The Cannibal Is Marching Towards Grasse."

"The Usurper Has Entered Grenoble."

Bonaparte Has Entered Lyons."

Napoleon is Marching towards Fontainebleau."

"His Imperial Majesty is Expected Tomorrow in Paris!"

FATEFUL FRIDAY

Sir,—Friday the fifth day of week, has proved extremely fateful in the lives of many great men of the world, including prophets.

The Civil Rights leader, Dr. Martin Luther King (Jr.) was declared dead a short time later at 6-30 a.m. I.S.T. (Friday), April 5. In homage to the Rev. King Prime Minister Indira Gandhi paid a moving tribute to his life and work and said. "He followed Gandhiji in life and now he has followed him in death!" Truly, Mahatma Gandhi was also assassinated on Friday, January 30, 1948. Jesus Christ was crucified on Friday. Prophet Mohammad passed away on this very day. It was on Friday that Socrates faced his famous trial and drank his cup of hemlock. It was on the fateful Friday of November 23, 1963, that President John F. Kennedy was brutally murdered. Honest Abe Lincoln was shot on April 14, 1865, again a Friday!

According to the 39-year-old Nobel Piece prize-winner, "The meaning of life is not what you get out of it, but what you give". The great Negro leader gave his life on Friday for one cause—racial harmony—a great message for all!

S. J. Vazirani.

TAXES AND PRICES

At the foot of the menu of a French restaurant in London: "You are helping to pay for the following—Company Tax, Corporation Tax, Customs and Excise Tax, Income Tax, P.A.Y.E., Graduated Pension Contributions, Licence Duty, Import Duty, National Health Contributions, Purchase Tax, Profits Tax, Surtax Surcharge, Temporary Import Charge, Water Rates, Wine and Spirits Tax! From the remainder we pay our suppliers, and somehow manage to make a living!"

SANSKRIT CIVILIZATION

by

G. R. JOSYER. H.N.S. F.R.E.S. M.R.S.L.

FOUND R

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * Price: Rs.10.

CORONATION PRESS. 100 Feet Road. Mysore. India.

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha Vol. II."

* * *

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, I copy "Sanskrit Wisdom", by G. R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi 1

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* * *

Kindly supply us Bhojaraja's Shringara Prakasha
3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* * *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maha raja Bhojaraja".

* *

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 cop,

Please suppl Sanskrit Wisdom 3 copies

* * *

SANSKRIT PUSTAK BHANDAR. Calcutta:

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.

Please supply 2 copies Shringara Prakasha.

* * *

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G R. Josyer 5 copies.

Please supply History of Mysore 6 copies.

* * *

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please sup[illegible] 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash 3 copies Rigveda Pada, 3 copies History of Mysore.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVIII No. 26-27] Monday 22-4-68 & 29-4-1968 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ಮಹಾರಾಣಿ ಸಂಯುಕ್ತೆ

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಈ ಸಮಾಚಾರವು ಕರ್ಣಾಕರ್ಣಿತವಾಗಿ ದಿಹಲಿಯಲ್ಲಿ ಪೃಥ್ವೀರಾಜನಿಗೆ ಮುಟ್ಟಿತು. ಅವನು ಕಾರಣಾಂತರದಿಂದ ಸ್ವಯಂವರಕ್ಕೆ ಹೋಗುವದಕ್ಕಾಗದಿದ್ದರೂ ಆ ಕಾರಣದಿಂದ ಜಯಚಂದ್ರನು ತನಗೆ ಅಗೌರವಪಡಿಸಿದ್ದರೂ ರಾಜಪುತ್ರಿಯು ತನ್ನನ್ನು ವರಿಸಿದ್ದಳೆಂದೂ ಅದರಿಂದ ಅವಳಿಗೆ ಕಾರಾಗೃಹ ಪ್ರಾಪ್ತಿಯಾಯಿತೆಂದೂ ಕೇಳಿ ಕೂತಲೇ ಯುದ್ಧವಾವ ಸೈನ್ಯ ಮತ್ತು ಪರಿವಾರಗಳೊಡನೆ ಕನೂಜಿಗೆ ಬಂದು ಊಹೊರಗೆ ತಾಣ್ಯವನ್ನು ಹಾಕಿಕೊಂಡು ಜಯಚಂದ್ರನಿಗೆ ಹೀಗೆಂದು ವರ್ತಮಾನ ಹೇಳಿಕಳುಹಿಸಿದನು. "ದಿಹಲಿಯ ಸಾಮ್ರಾಜನಾದ ಪೃಥ್ವೀರಾಜನು ಬಂದಿದೇನೆ. ನಿನ್ನ ಮಗಳ ಸ್ವಯಂವರಕ್ಕೆ ನಾನು ಬರಲು ಆಗಲಿಲ್ಲ. ಆದರೂ ರಾಜಪುತ್ರಿಯು ನನ್ನಲ್ಲಿ ಅನುಗ್ರಹಮಾಡಿ ವರಿಸಿರುವಳೆಂದೂ ನೀವು ಅವಕ್ಕಾಗಿ ಅವಳನ್ನು ಬಂಧನದಲ್ಲಿರಿಸಿರವೆರೆಂದೂ ಕೇಳುತ್ತೇನೆ. ನಾನು ಅವಳನ್ನು ಪಾಣಿಗ್ರಹಣನಾಡಲು ಸಿದ್ಧನಾಗಿದ್ದೇನೆ. ನೀವು ನಿಮ್ಮ ಮಗಳನ್ನು ಬಂಧನದಿಂದ ಬಿಡಿಸಿ ವಿವಾಹ ಮಾಡಿಕೊಡಬೇಕು" ಎಂದು. ಅದಕ್ಕೆ ಜಯಚಂದ್ರನು," ಮಗಳನ್ನು ಕೊಡುವುದಿಲ್ಲ. ಬಂದ ದಾರಿಯಲ್ಲಿ ಹೋಗು," ಎಂದು ಹೇಳಿಕಳುಹಿಸಿದನು. ಹಾಗಾದರೆ ಯುದ್ಧಕ್ಕೆ ಬಾ ಬೇಕೆಂದು ಪೃಥ್ವೀರಾಜನು ನಿರ್ಬಂಧಿಸಲು ಜಯಚಂದ್ರನು ಸೈನ್ಯವನ್ನು ಸಿದ್ಧಮಾಡಿಕೊಂಡು ಬಂದು ಇಬ್ಬರಿಗೂ ತೀವ್ರವಾವ ಯುದ್ಧವು ನಡೆಯಿತು. ಕಡೆಗೆ ಜಯಚಂದ್ರನು ಸೋತನು. ಪೃಥ್ವೀರಾಜನು ಪಟ್ಟಣವನ್ನು ಪ್ರವೇಶಿಸಿ ಸೆರೆಯಲ್ಲಿಟ್ಟಿದ್ದ ರಾಜಪುತ್ರಿಯನ್ನು ಬಿಡುಗಡೆಮಾಡಿ ಕೃಷ್ಣನು ರುಕ್ಮಿಣಿಯನ್ನು ಕರೆದುಕೊಂಡುಹೋದಂತೆ ತನ್ನೂರಿಗೆ ಕರೆದುಕೊಂಡು ಹೋದನು:

ಅಲ್ಲಿ ಶಾಸ್ತ್ರೋಕ್ತರೀತಿಯಿಂದ ಇಬ್ಬರಿಗೂ ವಿವಾಹ ನಡೆಯಿತು. ಗಂಡಹೆಂಡರ ಸಂತೋಷಸುಖಗಳನ್ನು ಹೇಳತೀರದು. ಇಂದ್ರಶಚಿಯರಂತೆ ಸುಧದ್ರಾರ್ಜುನರಂತೆ ಪೃಥ್ವೀರಾಜನೂ ಸಂಯುಕ್ತೆಯೂ ಪರಸ್ಪರ ಸೌಹಾರ್ದದಿಂದ ರಾಜಭೋಗಗಳನ್ನು ಅನುಭವಿಸುತ್ತಲೂ ಧರ್ಮಪರಿಪಾಲನೆ ಮಾಡುತ್ತಲೂ ಪ್ರಜೆಗಳ ಗೌರವ ಮತ್ತು ವಿಶ್ವಾಸಗಳಿಗೆ ಪಾತ್ರರಾಗಿ ದಿನಗಳನ್ನು ಕಳೆಯುತ್ತಿದ್ದರು.

ಇತ್ತಲಾಗಿ ರಾಜಾ ಜಯಚಂದ್ರನು ಪೃಥ್ವೀರಾಜನು ತನ್ನನ್ನು ಸೋಲಿಸಿ ಮಗಳನ್ನು ಕರೆದುಕೊಂಡು ಹೋದನಲ್ಲಾ ಎಂದು ಅವಮಾನದಿಂದಲೂ ಕೋಪದಿಂದಲೂ ಅವರಿಬ್ಬರಲ್ಲೂ ದ್ವೇಷದಿಂದಲೂ ಹಗಲಿರುಳೂ ಕರುಬುತ್ತಿದ್ದನು. ಮಗನಾದ ಪ್ರಹ್ಲಾದನ ಮೇಲೆ ಹಿರಣ್ಯಕಶಿಪುವು ಹ್ಯಾಗೆ ದ್ವೇಷವನ್ನು ಕಾರುತ್ತಿದ್ದನೋ ಹಾಗೆ ಜಯಚಂದ್ರನು ಮಗಳನ್ನು ದ್ವೇಷಿಸುತ್ತಾ ಅವಳಿಗೆ ಇಲ್ಲದ ದುಃಖಳನ್ನೆಲ್ಲಾ ಬಯಸುತ್ತಿದ್ದನು.

ಹೀಗಿರುವಲ್ಲಿ ಇಂಡಿಯದ ವಾಯವ್ಯದಿಕ್ಕಿನಲ್ಲಿ ಮಹಮದ್ ಗೋರಿ ಎಂಬ ದುಷ್ಟ ಯವನರಾಜನು ಸೈನ್ಯದೊಡನೆ ವಾಯವ್ಯ ಪ್ರಾಂತ್ಯವನ್ನು ಪ್ರವೇಶಿಸಿ ಬಿರುಗಾಳಿಯಂತೆ ಊರುಗಳನ್ನು ಮುತ್ತಿಗೆ ಹಾಕಿ ರಾಜರುಗಳನ್ನು ಸೋಲಿಸಿ ದೇಶಗಳನ್ನು ಲೂಟಮಾಡಿ ಹಾವಳಿಮಾಡುತ್ತಾ ಮುಂದೆ ಮುಂದೆ ಬರುತ್ತಿದ್ದನು. ವೇದಕ್ಕೆ ತಾರುಮನೆಯಾದ ಪಂಜಾಬ್ ದೇಶವು ಎಲ್ಲೆಲ್ಲೂ ಹಾಹಾಕಾರದಿಂದ ತುಂಬಿತು. ದೇವಸ್ಥಾನಗಳು ಹಾಳಾದವು. ದೇವರುಗಳ ಪ್ರತಿಮೆಗಳು ಒಡೆದು ಚೂರಾದುವು. ಸ್ವಕರ್ಮಾನುಷ್ಠಾನಪರರಾದ ಪ್ರಜೆಗಳೆಲ್ಲರೂ ಮ್ಲೇಚ್ಛನಿಗೆ ಬಂದಿಗಳಾಗಿ ನಾನಾವಿಧವಾದ ಅವಮಾನಕ್ಕೆ ಗುರಿಯಾದರು. ಅವರ ಆಸ್ತಿಗಳೆಲ್ಲಾ ಯವನರ ಪಾಲಾದವು. ಮಾನಸ್ತ್ರೈಯರಾದ ಗೃಹಣಿಯರು ಮ್ಲೇಚ್ಛಸ್ಪರ್ಶದಿಂದ ದೂಷಿತೆಯರಾದರು.

ಇಂಥಾ ದಾನವ ಸೈನ್ಯವೂ ಅದರ ಕ್ರೂರನಾದ ನಾಯಕನೂ ತಮ್ಮ ಕಡೆ ಬರುತ್ತಿರುವರೆಂದು ಕೇಳಿ ದಿಹಲಿಯ ಪೃಥ್ವೀರಾಜನೂ ಸುತ್ತಮುತ್ತಲಿನ ರಾಜರುಗಳೂ ತಮ್ಮ ತಮ್ಮ ಸೈನ್ಯಗಳನ್ನು ಸಿದ್ಧಮಾಡಿಕೊಂಡು ಪೃಥ್ವೀರಾಜನನ್ನೇ ಸೇನಾಪತಿಯನ್ನಾಗಿ ಮಾಡಿಯುದ್ಧಕ್ಕೆ ನಿಂತರು. ಕನೂಜಿನ ಜಯಚಂದ್ರನು ಮಾತ್ರ ಇನ್ನೂ ದ್ವೇಷದಲ್ಲಿ ಮಗ್ನನಾಗಿ ತಟಸ್ಥನಾಗಿದ್ದನು. ಮಹಮದ್ ಗೋರಿಯೂ ಅವನ ಸೇನೆಯೂ ಬಂದು ರಾಜಸೇನೆಯನ್ನು ಎದುರಿಸಿದರು. ಸ್ಥಾನೇಶ್ವರನೆಂಬ ಸ್ಥಳದಲ್ಲಿ ಪ್ರಚಂಡವಾದ ಯುದ್ಧವು ನಡೆದು ದೈವಾನುಗ್ರಹದಿಂದ ಮ್ಲೇಚ್ಛಸೇನೆಯು ಪರಾಜಿತವಾಗಿ ಅದೂ ಅದರ ನಾಯಕನೂ ಯುದ್ಧರಂಗದಿಂದ ಓಡಿ ತಮ್ಮ ದೇಶಕ್ಕೆ ಹೊರಟು ಹೋದರು. ಪೃಥ್ವೀರಾಜನಿಗೆ ಜಯವಾಯಿತು. ಇತರ ರಾಜರುಗಳು ಸಂತೋಷದಿಂದ ತಮ್ಮೂರುಗಳಿಗೆ ತೆರಳಿದರು.

ದ್ವೇಷಸರವಶನಾದ ಜಯಚಂದ್ರನಿಗೆ ಮಾತ್ರ ಇದು ಸಹಿಸಲಿಲ್ಲ. ಅವನ ಪಾಪಹೃದಯದಲ್ಲಿ ಪೃಥ್ವೀರಾಜನಿಗೆ ಸೋಲಾಗಿ ಅವನು ಮ್ಲೇಚ್ಛನಿಗೆ ಶರಣಾಗತನಾಗಿ ಅವಮಾನ ಹೊಂದಬೇಕೆಂದು ಇತ್ತು. ಅದು ತಪ್ಪಿಹೋಗಲು ಅವನ ಸಂಕಟಕ್ಕೆ ಪಾರವಿಲ್ಲ. ಕಡೆಗೆ ಅವನ ದುಷ್ಟಬುದ್ಧಿಗೆ ಒಂದು ಯೋಚನೆಯು ಹೊಳೆಯಿತು. ಏನೆಂದರೆ ಮಹಮದ್ ಗೋರಿಯನ್ನು ವುನಃ ದಂಡೆತ್ತಿ ಬರಹೇಳಿ ಅಷ್ಟರೊಳಗೆ ರಾಜರುಗಳಿಗೂ ಪೃಥ್ವೀಶನಿಗೂ ದ್ವೇಷವನ್ನು ತಂದುಹಾಕಿ ಅವನ ಸಹಾಯಕ್ಕೆ ಯಾರೂ ಹೋಗದಂತೆ ಮಾಡುವುದು. ಹಾಗೆಯೆ ನಿಶ್ಚಯಿಸಿ ಅವನು ಗೋರಿಯ ಹತ್ತಿರಕ್ಕೆ ಗೂಢಚಾರರನ್ನು ಕಳುಹಿಸಿದನು.

ಮಹಮದ್ ಗೋರಿಯು ಜಯಚಂದ್ರನು ಕಳುಹಿಸಿದ ಸೂಚನೆಯನ್ನು ಕೇಳಿ, ತಾನೂ ತನ್ನ ಪರಾಜಯಕ್ಕಾಗಿ ವ್ಯಯವನ್ನು ತೀರಿಸಿಕೊಳ್ಳಬೇಕೆಂದು ಇದ್ದದ್ದರಿಂದ ಇದೇ ಸುಸಮಯವೆಂದು ದಂಡೆತ್ತಿಕೊಂಡು ಬಂದನು. ಅಷ್ಟುಹೊತ್ತಿಗೆ ಸರಿಯಾಗಿ ಇತ್ತಲಾಗಿ ಜಯಚಂದ್ರನು ಇತರ ರಾಜರುಗಳಲ್ಲಿ ಪಿತೂರಿಯನ್ನು ನಡೆಸಿ ಅವರೊಬ್ಬರೂ ಪೃಥ್ವೀರಾಜನ ಸಹಾಯಕ್ಕೆ ಹೋಗದಂತೆ ಮಾಡಿದ್ದನು. ತಾನು ತನ್ನ ಸೇನೆಯನ್ನು ತೆಗೆದುಕೊಂಡು ಮಹಮದ್ ಗೋರಿಯ ಸಹಾಯಾರ್ಥವಾಗಿ ಅವನಿಗೆ ಸ್ವಾಗತವನ್ನು ಬಯಸಲು ಬಂದನು ಜಯಚಂದ್ರನ ಸೇನೆಯು ಯಮುನಾ ನದಿಯ ದಡದಲ್ಲಿ ಬಿಡಾರವನ್ನು ಹೂಡಿ ಅವನೂ ಅಲ್ಲಿಯೇ ಡೇರೆಯನ್ನು ಹಾಕಿಸಿಕೊಂಡು ತುರುಕನು ಬರುವುದನ್ನು ನಿರೀಕ್ಷಿಸಿಕೊಂಡಿದ್ದನು ಒಂದು ದಿನ ಸಂಜೆಯು ಮುಸುಕಿದ ಮೇಲೆ ಇವನು ತನ್ನ ಶಿಬಿರದಲ್ಲಿ ಶತ್ರುವಾದ ಪೃಥ್ವೀರಾಜನಿಗೆ ಶೀಘ್ರದಲ್ಲೆ ಅಗತಕ್ಕ ಪರಾಜಯವನ್ನು ಊಹಿಸಿಕೊಂಡು ಹಿಗ್ಗುತ್ತಿದ್ದನು. ಆ ಸಮಯದಲ್ಲಿ ಪಹರೆಯವನು ಬಂದು ಕೈಜೋಡಿಸಿಕೊಂಡು "ಮಹಾಸ್ವಾಮಿ, ಶತ್ರುಪಕ್ಷದ ಒಬ್ಬ ಯುವಕ ಸೈನಿಕನು ಸನ್ನಿಧಾನದ ಭೇಟಿಯನ್ನು ಬಯಸುತ್ತಾನೆ" ಎಂದು ವಿನ್ನವಿಸಿದನು. "ಯುವಕ ಸೈನಿಕನು? ಏನು ಬೇಕಂತೆ?" ಎಂದು ರಾಜನು ಕೇಳಲು "ಪ್ರಾಯಶಃ ರಾಯಭಾರಿ ಇರಬಹುದು," ಎಂದು ಭಟನು ಉತ್ತರ ಕೊಟ್ಟನು. "ಒಳಕ್ಕೆ ಬರಲಿ" ಎಂದು ಜಯಚಂದ್ರನು ಆಜ್ಞಾಪಿಸಿದನು.

(ಮುಂದುವರಿಯುವದು)

SCANDALOUS MISMANAGEMENT AT BHADRAVATHY WORKS

There is inordinate delay in the execution of the Alloy and Special Steel Expansion scheme of the Mysore Iron and Steel Company, Bhadravati, according to the audit report of the State Government for 1968.

As per the revised target date, the scheme should have been completed in February this year. The original target date fixed for the completion of the scheme was December 1964.

Besides, there is an increase in the estimated cost of the scheme from Rs. 10·71 crores to Rs. 23·8 crores which is attributed to developments like devaluation of the rupee and increase in foreign exchange components.

The cement plant expansion has been postponed until the financial position of the company improved. But apart from the expenditure of Rs. 0·14 lakh, a sum of Rs. 1 lakh paid as advance in 1965 to the consultants for the scheme has neither been claimed from the consultants nor recovered by adjustment from their other bills (as on August 1967.)

The Rs. 55-lakh cost from spun pipe plant commissioned in 1967 showed a total loss of Rs, 36·54 lakhs to the end of March 1967. The loss was mainly due to heavy rejections in the finished products and excessive consumption of oil in the oil fired furnace. The plant has not so far attained the rated capacity.

The implementation of the steel capacity expansion scheme which was to have been completed by December 1963, has also been delayed.

This scheme consisted of L.D. Plant to produce 80,000 tons of steel ingots, 20 tons electric fire furnace to produce 20,000 tons of steel ingots, oxygen generation plant, lime calcination plant and dolomite refractory plant and billet and light structural mill.

Though the scheme was estimated to cost Rs. 7 crores, the actual expenditure amounted to Rs. 12 crores as at the end of September 1967!

Of the five units of the scheme, the Blooming mill went into trial operations in September 1964 and the last production unit, namely, L.D. plant was commissioned in July 1965. The dolomite refractory plant has not yet been commissioned (November 1967.)

The delay in the execution of the scheme is said to be due to delay in despatch of drawings and shipments by the suppliers, delay in procurement of steel sections and local parts, decision to procure from abroad certain parts originally proposed to be got indigenously, non-availability of additional power till January 1965 and delay in finalisation of the location which had to be done in consultation with the foreign firm of suppliers by the General Manager.

The agreement with the suppliers of the main equipment provided that the performance guarantee of the various units should be given within 40 months from the date of contract, namely March 1964. But the suppliers have not yet been able to prove the performance guarantee in respect of oxygen plant, L.D. plant and rolling mills.

Consequent on the delay in proving the performance of the units, the services of foreign engineers had to be retained beyond the contract period for carrying out modifications. The expenditure incurred on this account amounted to Rs. 23·16 lakhs during 1966-67!

The audit report observes that the Board of Mineral Development was constituted

(*Continued on page 6.*)

SRI RAMANUJA

"पुण्याम्भोजविकासाय पापध्वान्तक्षयाय च ।
श्रीमानाविरभूद्भूमौ रामानुजदिवाकरः ॥"

"ಪುಣ್ಯಾಂಭೋಜವಿಕಾಸಾಯ ಪಾಪಧ್ವಾನ್ತ ಕ್ಷಯಾಯಚ ।
ಶ್ರೀಮಾನಾವಿರಭೂದ್ಭೂವೌ ರಾಮಾನುಜದಿವಾಕರಃ ॥"

"Sri Ramanuja came to Earth, like the Sun, to make the lotus of Virtue bloom, and the darkness of Sin disappear!"

Max Muller wrote, "We ought, therefore, to look on Ramanuja as a perfect equal of Shankara, so far as his right of interpreting Badarayana's Sutras according to his opinion is concerned. It is the same here as everywhere in Hindu philosophy. The individual philosopher is but the mouthpiece of tradition, and that tradition goes back, further and further, the more we try to fix it chronologically. While Shankara's system is Advaita, i.e., Absolute Monism, that of Ramanuja has been called Vishishta-Advaita, the doctrine of Unity with Attributes, or Monism with a difference i e., inclusive of the material world."

* * *

Annie Besant wrote, "Here a Great Sage has helped us,—one of the Great Ancient Indian writers who have devoted themselves to the teaching of the Higher Spiritual Truths, the Sage Ramanuja. He has dealt with the preliminary stages by which man develops devotion, by which he may gradually prepare himself to be a receptacle of real Love."

\+ \+ \+

Romesh Chadra Dutt wrote, "Ramanuja was the first of this glorious band of modern Hindu Reformers. He lived in Southern India in the eleventh century; he proclaimed the unity of God under the name of Vishnu; and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country; and in Mysore he converted the king and the people to his own faith, and established seven hundred monasteries dedicated to the faith of Vishnu!"

* * *

Swamy Vivekananda wrote, "Shankara with his great intellect had not, I am afraid, as great a heart; Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them! He took up the ceremonies, the accretion that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people, who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Brahmin to the Pariah!"

SRI RAMANUJA
1017 to 1137.

It is curious that the same star heralded the birth of two brilliant persons who pursued two widely different streams of thought. From the same Vedas Shankara inferred a Nirguna-Brahman, God without attributes, impersonal, ineffable, unimaginable. Ramanuja on the other hand evoked a God who was All-knowing, All-powerful, All-embracing, marvellous, mighty. beatific, good-humoured, generous, kind, forgiving. Shankara advised man to realise God by effacing oneself intellectually. Ramanuja advised man to realise God by loving the world at large, and loving God with the purest of love. Shankara strikes one as brilliant, majestic, heroic. But unfortunately he died too young, at the age of 39. But Ramanuja had a brilliant mind, profound learning, and long years of matured wisdom—he lived for 120 years, and gave to the world a religious philosophy which is more reasonable and more easily graspable than Shankara's. His religion is not confined to Brahmins like Shankara's or Sri Madhwa's, but is followed by Mudaliars, Naidus, Pillays, Sathanis, and even Panchamas in South India, and is enriching the lives of myriads of devoted families in North India. Philosophy is an explanation of man's origin and man's duty in life It must be understandable by the learned and the unlearned. It must enable all to live honest, virtuous, useful lives. Also it must not be one cooked up overnight by a Buddha or a Nehru, but must emanate from the accumulated spiritual wisdom of the past. Ramanuja gave the world that.

Ramanuja was born in Sriperambudur in 1017, studied under Advaitin Yaadava-prakaasha in 1033, went to Srirangam to be presented to Vyshnavite Alavandar in 1042, gave up family life and and became a Yati in 1049, left Kancheepuram under Krimikantha Chola's tyranny and came towards Mysore in 1093, converted Jain Ruler Bittideva into Srivaishnavism as "Vishnuvardhana," renovated the temples of Melkote and Belur from 1105 to 1116, returned to Srirangam in 1118, and left the world in 1137!

Five of the great temples of South India, Tirupathi, Srirangam, Melkote, Kancheepuram, and Sriperambudur, as also Belur, stand as monuments to his constructive spirit and radiate his religion. His works, "Vedartha-Sangraha" giving the gist of the Vedas, "Sree Bhashya" on the philosophy of the Brahmasutras, and "Geetha-Bhashya", explanatory of the Bhagavad-Geetha, are literary treasures of everlasting illumination. His life and teachings have been the solace of millions of human beings during these nine centuries and more, and will continue so for innumerable centuries more, while autocracies, bureacracies, and democracies come and go, supplanting each orther and playing with human lives! That Sree-Vaishnavites should celebrate his birthday year by year is only in token of gratitude to their spiritual benefactor, and not for his posthumous edification!

Editor.

(*Continued from page 3.*)

in 1957 to exploit the mineral wealth in the areas reserved for exploitation by the Government.

But the Board faild to deliver the goods and a new company called The Mysore Minerals has now been registered to take over the business of the Board. The Company has not yet acquired the assets and liabilities of the Board.

The Board has been incurring losses since 1963-64. The accumulated loss for the three years from 1963-64 to 65-66 amounted to Rs. 90·84 lakhs!

No watch was kept on the realisation of cheques received by treasury remittances as per cash book with those of the treasury schedule was also not being done regularly. It was noticed later that in a large number of cases either realisation of cheques had been much delayed or cheques had not been realised at all.

Nine cheques amounting to Rs. 78·754 received from a particular contractor from June to November 1966 were sent to the bank for realisation on December 1, 1966. These cheques were returned on December 9 stating that the party had asked the bank to stop payment, It was stated that the person responsible had been suspended and the matter was referred to the Vigilance Commission.

The audit report states that the total number of outstanding audit objections relating to the period up to March 31, 1967 which remained outstanding as on October 1, 1937 was 30·363 involving a total amount of Rs· 67·16 crores!

Out of the total amount of outstanding objections, a sum of Rs. 147·07 lakhs pertained to objections due to non-submission of detailed contingent bills to audit in respect of the amounts drawn as advance by disbursing officer on 'abstract' bills for contingent expenditure.

In spite of repeated Government instructions, the audit observes that objections relating to the earlier years continue to remain unsettled; 7·721 of the pending objections involving Rs. 3·40 crores pertain to 1962-63 and earlier years, the oldest item dating back to 1954-55!

* * *

The Vice-Chairman and Managing Director is of the favoured community. The work may go to dogs, and the State lose crores by his inefficiency! But he prospers! And his predecesior also prospers as "Csnsultant!" It brings nationalisation into disgrace! **Ed.**

OFFICE MOTTOES

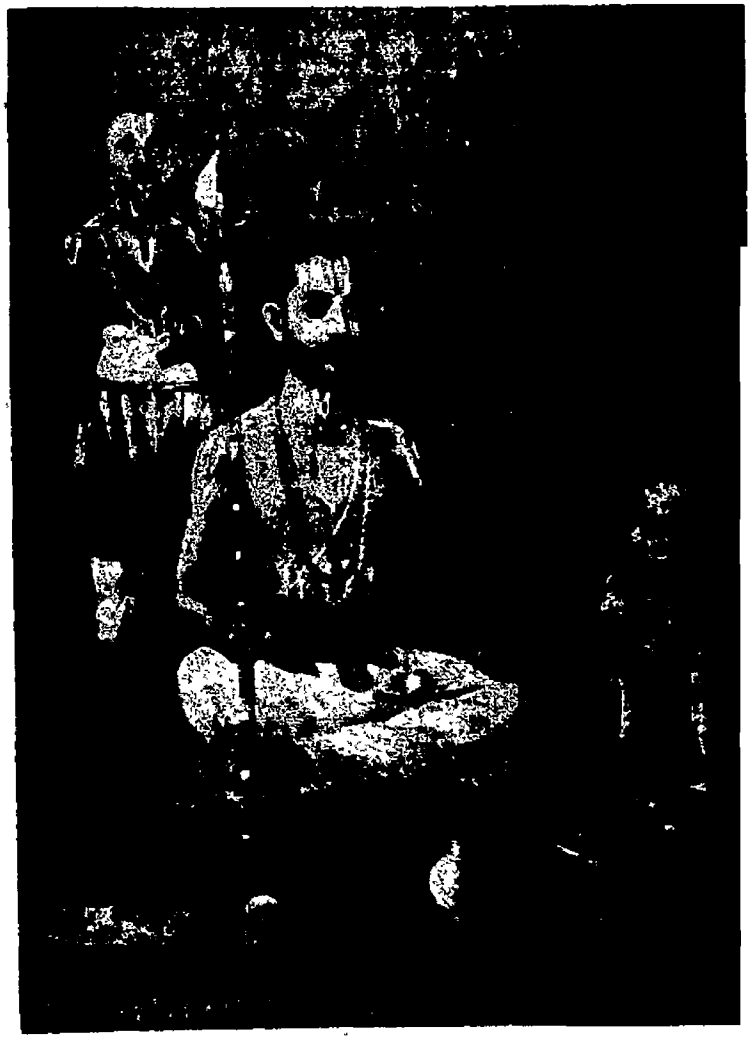
The vogue of office mottoes once hit Washington. Here are some of the livelier ones: U.S. Defence Secretary Charles Wilson: "Do it tomorrow—you've made enough mistakes today!"

U.S. Agriulture Secretary Ezra Benson: "Among life's dying embers, these are my regrets: When I'm right no one remembers, when I'm wrong no one forgets!"

U. S. Secretary of Commerce Sinclair Weeks: "Always do right! This will gratify some people, and astonish the rest!"

Major-General Wilton Persons: "Speak in a low, soothing voice and do not disagree with me in any manner. When one has reached 'my age,' noise and non-concurrence cause gastric hyperisalsis, hypersecretion of hydrochloric acid—and I become most unpleasant!"

Former U.S. Secretary of State Dean Acheson had one of those "work organisers", with compartments labelled "To Dictate," "To File," etc. The last compartment of Acheson's was labelled: "Too Hard!"



Sri Ramanuja as painted by Raja Ravi Varma in 1904, at M
the disciple pictured behind being G. Ramanuja Josyer at the of 13

ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಯ್ಸರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ತೀವುದ್ಯುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂದಿ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯೆರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyce.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 28] Monday 6-5-1968 [PRICE 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

C. R. DAS

The head-boy in the village decided to pick a leader for the coming annual games. "Who do you all vote for?" he asked the group of eleven in front of him.

The answer was unanimous. The name was Chittaranjan Das.

Born in Calcutta on the 5th November, 1870, Das came from a well-known Vaidya family. His father, Bhubanmohan Das, was a member of the Brahma Samaj, a man of courage and enthusiasm. He was also a solicitor and practised journalism.

Playful and energetic, Das could outrun any boy and even cross a streem without effort. But as a student, he was not exactly remarkable. This did not stop him from making friends or doing good. His spirit of selflessness and love for suffering humanity came from his mother, Sreemati Nistarini Devi.

"Your son has a peculiar genius for action," the village elder once said.

"He will one day use it to his country's good," she had quietly replied.

In the village Telirbagh, in Vikrampur in the district of Dacca, the Das family had settled for some time.

Soon however, widespread internal strife, economic expoitation and disrespect for Indian culture upset the young Das who could only clench his first and do nothing. "I must now remain calm," he kept telling himself. "I must study hard, achieve some position—only then."

At the age of sixteen, in 1886, he passed the entranee examination from the London Missionary Society's Institution at Bhovanipur. He joined the Presidency College, worked hard at his books and in 1890 took his B.A. degree.

A bachelor's degree in the Arts would not do, mused Chittaranjan; not if he sincerely wished to help his countrymen. A few months later he went to England for higher studies. In 1892, he was called to the Bar. This was evidently a step forward, for on his return to India in 1893 he was enrolled as an advocate at the Calcutta High Court.

A few years later, the voice of Mahatma Gandhi called for non-co-operation. By now, Chittaranjan Das was successful and popular, earning nearly Rs. 40,000 a month. But to the Mahatma's call Das responded and gave up his lucrative practice.

When Gandhi began collecting funds for his campaign in South Africa, Chittaranjan sent him a cheque for the whole of his bank balance! This was the kind of man the people repeated and love.

Throughout his student days Das was always actively connected with students' associations. Now, he became prominently attached to India's freedom struggle. He took to wearing khaddar and living a simple life.

He once wrote: "I have loved this land of mine with all my heart from childhood and manhood through all my manifold weakness, unfitness and poverty of soul. I have striven to keep alive its image in my heart: and today on the threshold of age, that image has become truer and clearer than ever.

His greatest hour came when the people of India called him "Deshbundhu" Chittaranjan Das. And that meant he was the "friend of the country"!

He died at Darjeeling on the 16th June, 1925.

M. Brown.

* * *

We had arranged the First Mysore State Reforms Conference in Bangalore on 10-6-1923, with S. Sreenivasa Iyengar, ex-Advocate General, Madras, and ex-President of Congress. Calling on him on the 9th at his

7 REASONS FOR BELIEF IN GOD

(Dr. A. C. Morrison, President, New York Academy of Science.)

(*Continued from last issue.*)

Fourth: Man has something more than animal instinct—the power to reason.

No other animal has ever left a record of its ability to count ten, or even to understand the meaning of ten. Where instinct is like a single note of a flute, beautiful but limited, the human brain contains all the notes of all instruments in the orchestra. No need to belabour this fourth point: thanks to human reason we can contemplate the possibility that we are what we are only because we have received a spark of Universal intelligence.

Fifth: Provision for all living is revealed in phenomena which we know today but which Darwin did not know—such as the wonders of genes.

So unspeakably tiny are these genes that, if all of them responsible for all living people in the world could be put in one place, there would be less than a thimbleful. Yet these ultra-microscopic genes and their companions, the chromosomes, inhabit every living cell and are the absolute keys to all human, animal and vegetable characteristics. A thimble is a small place in which to put all the individual characteristics of two thousand million human beings. However, the facts are beyond question. Well, then— how do genes lock up all the normal heredity of a multitude of ancestors and preserve the psychology of each in such an infinitely small space?

Here evolution really begins—at the cell, the entity which holds and-carries the genes. How a few million atoms, locked up as an ultra-microscopic gene, can absolutely rule all life on earth is an example of profound cunning and provision that could emanate only from a Creative Intelligence; no other hypothesis will serve.

Sixth: By the economy of nature, we are forced to realize that only infinite wisdom could have foreseen and prepared with such astute husbandry.

Many years ago a species of cactus was planted in Australia as a protective fence. Having no insect enemies in Australia the cactus soon began a prodigious growth; the alarming abandance persisted until the plants covered an area as long and wide as England, crowding inhabitants out of the towns and villages, and destroying their farms. Seeking a defence, the entomologists scoured the world; finally they turned up an insect which lived exclusively on cactus, and would eat nothing else. It would breed freely too; and it had no enemies in Australia. So animal soon conquered vegetable and today the cactus pest has retreated, and with it all but a small protective residue of the insects, enough to hold the cactus in check for ever.

Such checks and balances have been universally provided. Why have not fast-breeding insects dominated the earth? Because they have no lungs such as man possesses; they breathe through tubes. But when insects grow large, their tubes do not grow in ratio to the increasing size of the body. Hence

(Continued on page 6.)

---

house in Basavangudi, Bangalore, we found Mr. C. R. Das. He had come to enlist Mr. Srinivasiengar's support for the "Council Entrty Programme", of the Non-Co-operation Movement, of which C R. Das was President and Motilal Nehru, Secretary. He was talking to C. S. Ranga Iyer of Allahabad, and we heard him remark with chagrin, "Man proposes, but Motilal Nehru disposes!"

G. R. J.

The Rationalist

PATANJALI'S YOGA

Vyaasa, Jaimini, Gowtama, Kanaada, Kapila, and Patanjali, are beatific names held in deep veneration by most Indians for many thousands of years. Their Vedanta Sutra, Purva Mimamsa, Nyaya, Vysheshika, Sankhya, and Yoga Sutras, are Treasure-chests of human knowledge deemed price-less by successive generations of Indian men and women.

With their giant brains these men scaled the heights of knowledge, and presented its essence to their fellow-men, as Vishnu presented Amrita to the Angels after the churning of the Milky Ocean.

To-day we lack words and have to coin vocabularies to express new knowledge But in the days of old, these wonderful men had limitless words to express their discoveries. The Ramayana is three times as large as Homer's Iliad, and the Mahabharata eight times the Iliad and Odessey put together. And the great Panacharaatra literature is reputed to have numbered one and half crores of couplets, or 120 times the Mahabharata.

They could at the same time compress thoughts into the fewest words possible also, crisp, short, telling, like military commands on parade.

The Sutras of the Six Systems of Philosophy are marvellous concentrations of knowledge, like vitamin pills given to marching soldiers. The Sutras of all the six systems together could be got by heart in 8 months, and a man could go on a Polar expedition or a Badrinath pilgrimage reciting them and ruminating on their meanings.

Of the many special kinds of intellectual legacies which the seers of India have left behind, the Sutras are particularly special. Nowhere else on the globe, during these millions of years of man's existence, have such noble treasures been left behind.

A Sutra is thus defined in Sanskrit,

"Of few letters, with no scope for doubts, giving the gist of the thought, fully expressive, unassailable, and utterly flawless": that is a Sutra according to the Sutrakaaras.

The Yoga-Sutras of Patanjali are one such. They are at least over 3000 years old. But the practices of Yoga were current among the ancestors of the nation long before Patanjali, just as America was there long before Columbus. What Patanjali did was, with his magnificent brain, to dehydrate the current knowledge and freeze it into 194 sutras. What may have been diffuse knowledge, in unwritten practice, he has scrutinised with a seer's eye, and given its basic truths to his fellow-men, with simplicity, brevity, unity, and comprehensive form. It is not a case of originality of invention, but of brilliance of perception, and genius of expression.

For over 1000 years tradition has held that Patanjali, the sage of the Yoga Sutras, is also the author of the "Mahabhashya" on Panini's great grammar, and the Vaartikas on Charaka's invaluable medical work. From King Bhoja of the 10th century downwards, scholars have revered his name in the following tribute:

"I bow reverently, with folded hands, to the sage of sages, great Patanjali, who purified the mind by the "Yoga-Sutras", purified speech by the "Mahabhashya", and purified the body by the work on Charaka."

It is, however, a doubtful point, because the three works seem to show evidence of

having come out at different periods with centuries between each. There may have been three men of distinction bearing that name at different times.

Our knowledge of these things is far too meagre to dogmatise on their exact epochs. We, who today, flying into a fog, collapse and perish owing to "poor visibility," have to see through a fog of 3000 years, and guess blindly owing to "poor visibility." One guess is as good as another, and perhaps all guesses wrong!

We are now concerned with the first Patanjali, the exponent of the Yoga Sutras. Whether he lived 4000 years ago, or earlier, we do not know. Any way, Vyaasa has written a Bhashya for the Yoga-Sutras. Whether it was the holy Vyaasa of the Vedas, the magnificent Vyaasa of the Mahabharata, the great Vyaasa of the Brahma-Sutras, or another later learned sage, we do not know. Therefore we shall drop the question of time, and procced with the matter.

Life on earth is not happy for any of us. We may be happy, now and then, briefly, but the misery of frustrated greed, lust, hunger, and ambition is overwhelming. Perhaps the proportion of happiness to misery may be said to be one to ten. Our great sages, and Zoroaster, Mahaveera, Confucius, Buddha, Christ, Mohammad, knew that and sought a way out. Salvation, "Moksha", the state untouched by misery, and everlastingly blissful, was to be the goal. Each prescribed his means of attaining it. And Patanjali prescribed "Yoga."

"Yoga is curbing the mind from wandering loosely, restraining it, disciplining and training it like a circus or race horse to capture the Derby, the Durby being "Salvation," or the mingling of our soul with the Universal Vital Force, or, Parabrahma, as He is known to Sanskritists.

But the mind is wedded to the body. If the body is weak, gross, dissipated, rickety, the mind becomes slavish and dead. Therefore the body has to be disciplined and trained first. By the ordinary physical culture the body may become a Sandow, Macfadden, Gama, Ramamurthy, Bradman, Dhyan Chand, or Helen Wills Moody. That is by the exercise of the external motion.

But Yoga, on the other hand, is the practice of external restraint, and internal exercises through the medium of inhaled breath. In the former the result is the development of the body and the muscles. The wrestler, pugilist, boxer, olympic runner, are mere developed body. No mental development is aimed at. In the Yogic scheme, the body and muscles are purified and strengthened, as a means to the purification, liberation, and exaltation of the mind and spirit. Thus the whole being of man, internal and external, is put under harness and trained, and his lasting spiritual happiness is prescribed for.

Patanjali's own words may not be easy to grasp for lay listeners. Therefore we may give an Idea of his great science in the words of an adept yogi:

"Yoga is a physical as a mental process. Instead of dragging the physical senses behind us like so much lumber, we ride them as beautiful steeds. My father could pour water into his mouth, and pass it directly through his bowels. My grandfather was waxed all over and buried alive for 43 days. I can swallow five different coloured hand-kerchiefs and bring them up in any order you want, and I can lift a cannon-ball with my eye-lid!

(To be continued.)

(Continued from page 3.)

there has never been an insect of great size; this limitation on growth has held them all in check.

If this physical check had not been provided, man could not exist. Imagine meeting a harnet as big as a lion!

Seventh: The fact that man can conceive the idea of God is in itself a unique proof.

The conception of God rises from a divine faculty of man, unshared with the rest of our world—the faculty we call imagination. By its power, man and man alone can find the evidence of things unseen. The vista that power opens up is unbounded; indeed, as man's perfected imagination becomes a spiritual reality, he may discern in all the evidences of design and purpose the great truth that heaven is wherever and whatever; that God is everywhere and in everything, but nowhere so close as in our hearts!

It is scientifically as well as imaginatively true: in the words of the Psalmist: "The heavens declare the glory of God and the firmament sheweth His handiwork!"

FATTED CALVES

The cost of maintaining a Cabinet Minister at the Centre is Rs 1,12,704 a year, a Minister of State Rs. 74,904 and a deputy Minister Rs- 45,283.

Deputy Home Minister K. S. Ramaswamy stated this in reply to a question by Mr. Beni Shankar Sharma in the Lok Sabha.

The break-up of the figures for Cabinet Ministers, Ministers of State and Deputy Ministers, respectively, is:

Salary: Rs. 27 000, Rs. 27000' Rs. 21,000; sumptuary allowance Rs. 6,000, nil, nil; rent of buildings; Rs 7,800, Rs. 7,800, Rs. 4,200; electricity and water charges: Rs. 2,400, Rs. 2,400, Rs. 2,400: rent of furniture and electric appliances: Rs. 7,704, Rs. 7,704, Rs. 4.488; pay of the secretarial and other staff attached to a Minister: Rs. 61,800, Rs. 30,000 Rs. 13,200. Three Ministers of State are, however, given sumptuary allowance of Rs. 3,000 per year.

The average travel bill of a Minister comes to about Rs. 30,000 a year.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

TWO VOLUMES Rs. 25/- each.

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Rs. 10/-

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* * *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a eat Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom."

Delhi 28-12-63

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
   II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th. Munshi Ram Manohar Lal, Delhi-6."

§ § §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P.P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 29] Monday 13-5-1968 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ಮಹಾರಾಣಿ ಸಂಯುಕ್ತೆ

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಯುವಕ ಸೈನಿಕನು ಒಳಗೆ ಬಂದನು. ದೊರೆಯನ್ನು ನೋಡಿ ಮುಂಡಿ ಊರಿ ಮುಜರೆ ಮಾಡಿದನು. "ಯಾರು ನೀನು? ಏತಕ್ಕೆ ಬಂದೆ?" ಎಂದು ಜಯಚಂದ್ರನು ಕೇಳಲು ಸೈನಿಕ ವೇಷದಲ್ಲಿದ್ದ ಮಹಾರಾಣಿ ಸಂಯುಕ್ತೆಯು, "ಅಪ್ಪಾಜಿ, ನಾನು ನಿಮ್ಮ ಆಶೀರ್ವಾದಕ್ಕಾಗಿ ಬಂದಿರುವೆನು. ನನ್ನ ಪತಿಯ ಮತ್ತು ಪತಿಯ ರಾಜ್ಯಕ್ಕಾಗಿ ನಾನು ಪ್ರಾಣತ್ಯಾಗ ಮಾಡಬೇಕೆಂದಿರುವೆನು. ಅದಕ್ಕೆ ಪೂರ್ವವಾಗಿ ನಿಮ್ಮ ಆಶಿಷವನ್ನು ಕೋರುವೆನು" ಎಂದಳು. ಜಯಚಂದ್ರನು ಎರಡು ನಿಮಿಷ ಮನಸ್ಸಿನಲ್ಲಿ ಅನೇಕ ವಿಕಾರಗಳಿಂದ ಸ್ತಬ್ಧನಾಗಿ ಮಗಳನ್ನು ನೋಡುತ್ತಾ ನಿಂತಿದ್ದನು. ಕಡೆಗೆ ನಿಷ್ಠುರ ಸ್ವರದಿಂದ "ನೀನೇ ಇದಕ್ಕೆಲ್ಲಾ ಕಾರಣಳು. ಈಗ ಕಾಲ ವಿಳಂಬಿತು. ಹೊರಟುಹೋಗು," ಎಂದು ನಿರಾಕರಿಸಿದನು. ಸಂಯುಕ್ತೆಯು ಆರ್ತಳಾಗಿ ದೊರೆಯ ಕಾಲುಗಳನ್ನು ಕಬ್ಬಿಕೊಂಡು, "ಅಪ್ಪಾಜಿ, ಅಪ್ಪಾಜಿ, ನಿಮ್ಮ ಮಾತೃಭೂಮಿಯ ಮೇಲೆ ಕರುಣಿಸಿ. ಬಡಪಾಯಿಗಳೂ ಅಬಲೆಯರೂ ಆದ ಸ್ತ್ರೀಯರ ಮಾನಭಂಗವನ್ನು ತಪ್ಪಿಸಿ. ದೇವಸ್ಥಾನಗಳೂ ದೇವತಾ ವಿಗ್ರಹಗಳೂ ಭಗ್ನವಾಗುವದನ್ನೂ, ದೇಶದ ಸಂಪತ್ತುಗಳು ನಾಶವಾಗುವದನ್ನೂ ....." "ನಿಲ್ಲಿಸು ಹುಡುಗಿ, ಈಗ ಕಾಲ ವಿಳಂಬಿತು. ಹಿಂತಿರುಗಿ ಹೋಗು" ಎಂದು ಜಯಚಂದ್ರನು ಜರೆದನು. "ನನ್ನ ಪ್ರಾರ್ಥನೆಗಳೆಲ್ಲವೂ ವ್ಯರ್ಥವೇ? ನಿಮ್ಮ ಮನಸ್ಸಿನಲ್ಲಿ ಕರುಣೆಯಿಲ್ಲವೆ? ಇಂಥಾ ಅನ್ಯಾಯಗಳಿಗೆ ಅವಕಾಶ ಕೊಟ್ಟು ನಿಮ್ಮ ವಂಶಕ್ಕೇ ಕಳಂಕವನ್ನು ತರುವದಕ್ಕೆ ಮೊದಲು ನಿಮ್ಮ ಮಗಳನ್ನೇ ಕೊಲೆ ಮಾಡಿಬಿಡಿ. ಏನು ಅವಮಾನ! ನೀವು ಯವನರೊಡನೆ ಸೇರಿ ನಿಮ್ಮ ದೇಶವನ್ನೇ ಅವರ ಪಾಲು ಮಾಡುತ್ತೀರಾ?" ಹೀಗೆ ಸಂಯುಕ್ತೆಯು ಹೇಳುತ್ತಿರುವಲ್ಲಿ ಜಯಚಂದ್ರನು ಹೊರಗೆ ಜೋಗಿ "ಆ ಯುವಕ ಸೈನಿಕನು ಅವನ ಸ್ವಸ್ಥಾನಕ್ಕೆ ಹಿಂತಿರುಗಿಸಲಾಗಿದೆಯೋ ಎಂಬುದಕ್ಕೆ ಜೋಪಾನವಾಗಿ ನೋಡಿಕೊಳ್ಳಿ" ಎಂದು ಆಜ್ಞೆಮಾಡಿ ಕುದುರೆಯಿಂದ ಹೊರಟುಹೋದನು.

ಸಂಯುಕ್ತೆಯು ಸ್ವಲ್ಪ ಜೊತ್ತು ತಾಯಿ ತಂದೆಯು ಹಿಂತಿರುಗಿ ಬರದಿರಲು ಎದ್ದು ಅಲ್ಲಿಂದ ಹೊರಟು ತನ್ನ ತಿಬಿರಕ್ಕೆ ಹಿಂತಿರುಗಿಹೋದಳು. ಪೃಥ್ವೀರಾಜನು ಈ ಕಾರಿ ತಪ್ಪಿಗೆ ಜಯವಾಗುವದಿಲ್ಲವೆಂದು ಗೊತ್ತುಮಾಡಿಕೊಂಡಿದ್ದನು. ಸಂಯುಕ್ತೆಗೂ ಅದು ಗೊತ್ತಿತ್ತು. ಸತಿಪತಿಯರು ಮುಖಾಮುಖಿಯಾಗಿ ಕಡೆಯ ಸಂದರ್ಶನವನ್ನು ಮಾಡಿಕೊಂಡರು. ಪೃಥ್ವೀರಾಜನು ಸೈನ್ಯದೊಡನೆ ಯುದ್ಧರಂಗದಲ್ಲಿ ಇರಬೇಕೆಂತಲೂ ಸಂಯುಕ್ತೆಯು ಪಿಶಾಲಿಯಲ್ಲಿ ಅಶಕ್ತರು ಮತ್ತು ಅಬಲೆಯರ ರಕ್ಷಣೆಯಲ್ಲಿರಬೇಕೆಂತಲೂ ನಿಶ್ಚಯವಾಯಿತು. ಆಗಲುವ ಕಾಲದಲ್ಲಿ ರಾಜನು ಸಂಯುಕ್ತೆಯ ಕೈಹಿಡಿದು "ದೈವನಿಯಮನದಿಂದ ಅದಷ್ಟು ಕಾಲ ನಾವು ಸುಖವಾಗಿ ಬಾಳಿರುವೆವು. ಈ ಯುದ್ಧವು ನಮಗೆ ಘೋರವಾಗಿ ಪರ್ಯವಸಾನವಾಗಬಹುದು. ಆದರೆ ನಿನ್ನ ಪತಿಯು ಪರಾಜಿತನಾಗಿ ನಿನ್ನ ಮುಖವನ್ನು ನೋಡಲಾರನು. ಕಡೆಯವರೆಗೂ ಯುದ್ಧಮಾಡಿ ನಿರಾಶೆಯಾಗುವ ಸಂದರ್ಭದಲ್ಲಿ ಇಲ್ಲಿಯೇ ಶತ್ರುವನ್ನು ಎದುರಿಸಿ ವೀರಸ್ವರ್ಗವನ್ನು ಹೊಂದುವದು ಖಂಡಿತವು. ಹಾಗಾದರೆ ಇದೇ ನಮ್ಮ ಕಡೆಯ ಸಂದರ್ಶನ. ನೀನು ಚಿಂತಿಸಬೇಡ. ಸ್ವರ್ಗದಲ್ಲಿ ನಾನು ನಿನ್ನನ್ನು ನಿರೀಕ್ಷಿಸುವೆನು" ಎಂದು ಖಿನ್ನಮನಸ್ಕನಾಗಿ ಹೇಳಿದನು. ಸಂಯುಕ್ತೆಯು ಗಂಡನಿಗೆ ನಮಸ್ಕರಿಸಿ ಕಣ್ಣೀರೊಡನೆ "ಪ್ರಾಣೇಶನೆ, ದಶರಥನೊಡನೆ ಕೈಕೆಯು ಹೋಗಿ ಯುದ್ಧರಂಗದಲ್ಲಿ ಸಹಾಯ ಮಾಡಿದಂತೆ ನಿಮ್ಮೊಡನೆ ನಾನೂ ಯುದ್ಧರಂಗಕ್ಕೆ ಬರಬೇಕೆಂದು ಕುತೂಹಲವಿದ್ದರೂ ಊರಿನಲ್ಲಿ ಅಬಾಲವೃದ್ಧರೂ ಅಬಲೆಯರೂ ಅರಕ್ಷಕರಾಗುವದರಿಂದ ಇಲ್ಲಿಯೇ ಇರುವೆನು. ನೀವು ಕ್ಷತ್ರಿಯಕುಲಕ್ಕೆ ದೀಪಪ್ರಾಯರೇ ಹೊರ್ತು ಕಳಂಕವನ್ನು ತರುವುದಿಲ್ಲವೆಂದು ನನಗೆ ಗೊತ್ತು. ದೇವರು ನಿಮಗೆ ಮಂಗಳವನ್ನು ಮಾಡಲಿ. ಹೇಗಾದರೂ ಇಹದಲ್ಲಿಯಾಗಲಿ ಪರಲೋಕದಲ್ಲಿಯಾಗಲಿ ನಾನು ನಿಮ್ಮನ್ನು ಬಿಟ್ಟಿರುವುದಿಲ್ಲ. ಶೀಘ್ರದಲ್ಲಿಯೆ ನಿಮ್ಮನ್ನು ಬಂದು ಸೇರುವೆನು. ನನ್ನ ತಂದೆಯು ಶತ್ರುಗಳೊಡನೆ ನಮ್ಮ ರಾಜಧಾನಿಯನ್ನು ಪ್ರವೇಶಿಸುವ ಹೊತ್ತಿಗೆ ಊರಲ್ಲಿ ಒಬ್ಬ ಹೆಂಗಸಿಲ್ಲದಂತೆ ಎಲ್ಲರೂ ಸ್ವರ್ಗದ್ವಾರದಲ್ಲಿ ನಿಮ್ಮನ್ನು ಸಂಧಿಸುವೆವು", ಎಂದು ದೊರೆಯ ಕೈಯನ್ನು ತೆಗೆದು ಕಣ್ಣಿಗೊತ್ತಿಕೊಂಡಳು.

ಮಹಮದ್ ಘೋರಿಯ ಸೈನ್ಯವು ಬಂದು ಊರಿಗೆ ಸ್ವಲ್ಪ ದೂರದಲ್ಲಿಯೇ ರಾಣ್ಯವನ್ನು ಸ್ಥಾಪಿಸಿಕೊಂಡಿತು. ಅದಕ್ಕೆ ಪಕ್ಕದಲ್ಲಿಯೇ ಜಯಚಂದ್ರನ ಸೇನೆಯು. ಎದುರಿಗೆ ಪೃಥ್ವೀರಾಜನೂ ಅವನ ಸೇನೆಯೂ. ತಮ್ಮ ಸೇನೆಯು ಪ್ರಬಲವಾಗಿದ್ದರೂ ಕೂಡ ಪೃಥ್ವೀರಾಜನು ಮಹಾಪರಾಕ್ರಮಿಯೆಂಬ ಖ್ಯಾತಿಯಿಂದಲೂ ಅವನು ಹಿಂದೆಯೇ ತಮ್ಮಿಬ್ಬರನ್ನೂ ಸೋಲಿಸಿದ್ದರಿಂದಲೂ ಮಹಮದ್ ಘೋರಿಯೂ ಜಯಚಂದ್ರನೂ ಅವನ ಮೇಲೆ ತಾವಾಗಿ ಎದುರುಬೀಳಲು ಹಿಂತೆಗೆದರು. ಪೃಥ್ವೀರಾಜನು ತನ್ನ ಸೇನೆಯು ಅಲ್ಪವಾಗಿದ್ದುದರಿಂದ ತಾನಾಗಿ ಅವರ ಮೇಲೆ ಬೀಳಕೂಡದೆಂದು ಅವರನ್ನು ಸುಮ್ಮನೆ ಎದುರು ನೋಡುತ್ತಿದ್ದನು ಹೀಗೆ ತಿಂಗಳುಗಳು ಕಳೆದವು. ಈ ಕಾಲದಲ್ಲೆಲ್ಲಾ ಸಂಯುಕ್ತೆಯು ದೆಹಲಿಯಲ್ಲಿ ಭಕ್ಷ್ಯಭೋಜ್ಯಗಳನ್ನೆಲ್ಲಾ ಬಿಟ್ಟು ಬರೀ ಅನ್ನ ನೀರುಗಳಿಂದ ಜೀವಧಾರಣೆಯನ್ನು ಮಾಡಿಕೊಂಡಿದ್ದಳು. ಅವಳಂತೆ ಊರಿನ ಹೆಂಗಸರೆಲ್ಲರೂ ಅಲ್ಪಾಶನವ್ರತವನ್ನು ಆಚರಿಸುತ್ತಾ ತಮ್ಮ ಪುರುಷರಿಗೋಸ್ಕರಲೂ ಮಾತೃಭೂಮಿಗೋಸ್ಕರಲೂ ನಿರಂತರವಾಗಿ ದೇವತಾಪ್ರಾರ್ಥನೆಯನ್ನು ಮಾಡುತ್ತಿದ್ದರು.

ಕಡೆಗೆ ಯುದ್ಧವು ಆರಂಭವಾಯಿತು. ಎರಡು ಕಡೆಯೂ ಸಾವಿರಾರು ಯೋಧರುಗಳು ಮಡಿದರು. ಪೃಥ್ವೀರಾಜನ ಸೈನಿಕರೆಲ್ಲರೂ ತಮ್ಮ ಮಾತೃಭೂಮಿಗೋಸ್ಕರ ಪ್ರಾಣವನ್ನು ಬಿಟ್ಟಿದ್ದರು. ಪೃಥ್ವೀರಾಜನೂ ಅವನ ಕೆಲವು ಅಂಗರಕ್ಷಕರೂ ಮಾತ್ರವೇ ಒಂದು ಕಡೆ ವೀರಾವೇಶದಿಂದ ಕಾದುತ್ತಿದ್ದರು. ಕಡೆಗೆ ಅವರೂ ಒಬ್ಬೊಬ್ಬರಾಗಿ ಬಿದ್ದರು. ಪೃಥ್ವೀರಾಜನು ನೂರಾರು ಜನ ಯವನರನ್ನು ಧ್ವಂಸಮಾಡಿ ಅಂಗಾಂಗಗಳಲ್ಲೆಲ್ಲಾ ಗಾಯಪಡೆದು ಪರ್ವತಶಿಖರದಿಂದ ನದಿಗಳು ಹರಿಯುವಂತೆ ಪ್ರತಿಯೊಂದು ಭಾಗದಿಂದಲೂ ರಕ್ತವು ಸುರಿಯುತ್ತಾ ಎತ್ತಿದಕತ್ತಿಯೊಡನೆ ಬಾಯಲ್ಲಿ ಕಾಲಭೈರವನನ್ನು ಧ್ಯಾನಮಾಡುತ್ತಾ ಗತಪ್ರಾಣನಾಗಿ ಕೆಳಗೆ ಬಿದ್ದನು. ಜಯಲಕ್ಷ್ಮಿಯು ಯವನರಾಜನ ಕರಾಳಕಂಠದಲ್ಲಿ ಮಾಲೆಯನ್ನು ಹಾಕಿದಳು.

(ಮುಂದುವರಿಯುವದು)

HABIT

"Habit is the enormous flywheel of society, its most precious conservative agent. There is no more miserable human being than one in whom nothing is habitual but indecision. Full half the time of such a man goes to the deciding, or regretting, of matters which ought to be so ingrained in him as practically not to exist for his consciousness at all." WM. JAMES.

WOMEN

"A good woman inspires a man; a brilliant woman interests him; a beautiful woman fascinates him; and a sympathetic woman gets him." HELEN ROLAND.

BETTER NOT KNOW

"On the whole, I am inclined to say that after the age of 50 no one should ever allow his blood pressure to be read, or if it is read for a life insurance examination, to be made known to him. The knowledge causes too much unhappiness. Life should be designed for living, for the fullest expression of joy and activity. It is better that it should flame out in the full heat of exuberance than that it should ebb and flow, watched by apprehensive eyes, with the bobbing of a column of mercury." A Dr.

LEFT AND RIGHT

"We can understand political behaviour better if we distribute opinions, not on a straight line, but in a circle so that the extreme Right and Left meet—as indeed they do, since both believe in suppressing ideas, in throttling freedom, in using violence, in making no distinction between ideas and heresies, between treason and dissent. The far Left and the far Right have much more in common with each other, than either does with the Middle."

X.

MIND

"Next to selfishness, the principal cause which makes life unsatisfactory is want of mental cultivation. A cultivated mind—I do not mean that of a philosopher, but any mind to which the fountains of knowledge have been opened, and which have been taught to exercise its faculties—finds sources of inexhaustible interest in all that surrounds it; in the objects of nature, the achievements of art, the imaginations of poetry, the incidents of history, the ways of man-kind past and present, and their prospects in the future." J. S. MILL.

SAME TRUTH

Through the scriptures of seven of the world's leading religions runs a single theme, expressed in astonishingly similar form:

Brahmism: "This is the sum of duty: Do naught unto others which would cause you pain if done to you."

Buddhism: "Hurt not others in ways that you yourself wounld find hurtful."

Confucianism: "Is there one maxim which ought to be acted upon throughout one's whole life? Surely it is the maxim of loving-kindness: Do not unto others what you would not have them do unto you".

Taoism: "Regard your neighbour's gain as your own gain and your neighbour's loss as your own loss."

Judaism: "What is hateful to you, do not to your fellow man. That is the entire Law; all the rest is commentary".

Christianity: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

Islam: "No one of you is a believer until he desires for his brother that which he desires for himself."

The Rationalist

PATANJALI'S YOGA

(Continued from last issue.)

"We deal with the three brains, the cerebral, abdominal, and pelvic. We teach through the 6 principles of silence, listening, remembering, understanding, judgment, and action. We consider the individual as composed of the 5 qualities of akasha, vayu, agni, apas, and prithvi, and give him knowledge according to his needs, studying his subtlety, voice-pitch, vibrations, motions, respiration, smell, and conversation. We study sound emanating from 3 places, the perinaeum, cardiac plexus, the mouth. All that exist is sound in various shapes: but its highest vibration, the stillness of samadhi, is reached only through yama, niyama, asana, mudra, pranayama, dharana, dhyana. After we have risen to God-consciousness, we knock the scaffolding away.

"Your ribs are like an old cask at present. They should be like young branches. Even your tail-bones should move, and your skin should grow luminous, and the vital force should tingle at your finger-tips, when the lotuses of your body are fully opened.

"Time is the essence of yoga. The exercises must be repeated until they become a habit. When your breathing is equable, you have peace of mind, whether you are jostled in the market-place, or are sitting alone on a black-antelope skin.

"The lungs are the keys to the treasuries of vision. The breath and brain are linked. You cannot drink deep thoughts with shallow lungs, and you cannot absorb prana through a poisoned body. Hence the necessary purifications. Bliss really begins with the bowels. Tantra-Samhita has a dhowti in which the worshipper stands navel deep in water, and draws out his long intestine. That is not possible for you. But you can fill it with a gallon of tepid water. Then you must learn to drink with your nose and expel through the mouth, and drink it through the mouth and expel it through the nose: and the purification of the heart by vomiting, and ventilation of the alimentary canal by means of the crow-bill pout.

"The life of the blood is the spirit. The life of the spirit is God. God is spirit. You cannot know Him through the brain, but through the purified and exalted body. As food is turned by the body into blood, and the seed into life, so by the transmutation of the Divine energy are ideas born. This may only be known through purification and active prayer, including asana and mudra.

These things must be learnt from a teacher, as also the posture and exercises which force the evil humours from the joints, and enable the seeker after knowledge to concentrate the currents of his body. Begin then by inhaling the beauty of the world, the individuality that the new-born child proclaims with its first cry, the fragrance of the gardens of Shalimar, or the stuff that God gave to your nostrils to make you a living soul.

"The Bhastrika is first of all a cleansing breath. Beyond that you need not look. During the inward breath imagine that you are absorbing some portion of the cosmic consciouness. During the outward breath send your spirit out to the four corners of the earth. And during the holding of the breath listen attentively to the life within. In that stillness the five illusions fade in the knowledge of God, and reality is seen as a candle in a windless place.

If you practise this restraint three times a day, for six months, at regular intervals, you may begin to obtain results." Says the Yogi.

We trust our readers also will begin to obtain results! G R. Josyer.

MARRIAGES

A West German marriage opinion poll says;

—Even in our realistic age, the language of the heart decides on the decision to file a marriage application. "Character" and "emotional reasons" take second place. "Beauty" comes practically at the end of the wish-list, and only five per cent of the men and nine per cent of the questioned women stated that "material reasons" were decisive when choosing a marriage partner. This and many other bits of information can now be gained from a report compiled by the Ministry for Family Affairs on the situation on the family in the Federal Republic of Germany – a situation analysis which deals with the stability of marriages the number of children, education as well as authority, income and living factors in the Federal Republic.

As was expected, the Bonn report again proved that early, "shot-gun" marriages are endangered the most. Thus the divorce rate among young couples under 21 – the marriage frequency among under-age men increased 35 per cent between 1957 and 1965, — is three times higher during the first six years of their marriage than with couples who married between age 26 and 30. The average marital age for men is 26, for women 23·7 years. Most of the marriages land on the rocks in the third year of marriage and not during the often quoted seventh year. The number of divorces has quadrupled since the turn of the century, reached a climax after 1945, and then dropped somewhat. The reasons for this can probably be found in a general liberalization process, the separation from home and work as well as in the loosening of social controls. And yet, during the latest surveys, 56 per cent called their marriages "very stable", 32 per cent "good". The most stable marriages can be found in rural families.

Preparatory courses for marriage and parenthood as well as conscious family planning are favoured by a great majority of the population. Yet it rejects childless or one-child families. The ideal family should have two or three children. Aside from the rural population – roughly 5 per cent of the total population – civil servants have the most children, white collar workers the least.

Partnership and equality are sought in marriage today. With the growing number of working women – 46·7 per cent in 1965 – a democratization process has been noted in the German family. The "home tyrant" has disappeared, and in every second family, financial and other problems are discussed jointly.

Nevertheless, the German woman is still fearful of the public eye. She prefers the role of a housewife to that of a city councillor. She regards political talks with distrust. Only 13 to 20 per cent of the female population can be considered "more or less politically informed". And only 18 per cent are in favour of their husbands' active participation in public work.

A. Genrich.

Bound Volumes of the *Rationalist* of the ast 16 years are available.

Rs. 6—0—0 each.

The Manager,
Rationalist", Mysore

I BELIEVE

Professor Joad was Head of the Department of Philosophy and psychology, Birkbeck College, University of London; is author of many widely-read books, including "Guide to Modern Wickedness," etc. He says.

"I had better begin by stating what I do not and cannot believe. I do not and cannot believe that this world was erected by an omnipotent, benevolent God. The reason for my inability is quite simple; it is the eternal fact of pain and evil."

Pain and evil exist: either God acquiesces in their existence or He does not; either that is to say, He could remove them and does not, in which case He is not benevolent, or He would like to, but cannot, in which case He is not omnipotent.

I see no way out of this dilemma, though I am, I hope, fully cognizant of the many that have been suggested.

The commonest "way out" is to attribute pain and evil to the conduct of man. God, it is said, out of His infinite goodness, gave man free will that he might freely eschew the evil and pursue the good. In order that a choice might be open to him evil must, it was obvious, exist to be chosen and, it was to be hoped, rejected. But man did not reject it and pain, therefore, and more evil are the results of his sinful and mistaken choosing.

I cannot accept this for three reasons.

(1) What of the pain involved in the workings of Nature, of Nature red in tooth and claw? Consider, for example, the Ichneumonidæ. These are wasps which sting their caterpillar pray in such a way as to paralyze their nerve centres. They then lay their eggs on, or rather in, the tissues of the paralyzed caterpillar, so that the young wasp grubs, when hatched, will have a supply not of fresh killed, but of live meat, namely the living body of the caterpillar, on which to feed. A good joke this, to make a meal of your incubator, but I should not think of the person who devised it as particularly virtuous!

Now this sort of thing was going on for æons before man appeared on the scene. The pain which it involved cannot, then, be attributed to man, and if we are to invoke a God as a designer of the arrangement, the responsibily for it must be God's.

(2) Man, it is admitted, chooses wrongly and does evil. Why does he? Now, one cannot, I submit, choose out of character. If man chooses wrongly, therefore, it is because the seeds of wrong-choosing were implanted in him from the beginning. If, then, God created man. He created him partly evil, otherwise man could not have chosen evil.

(3) God being omniscient, must have known what the results of His gifts of free will would be; He must have known that man would misuse it to do evil and inflict pain. If God created the world, in the beginning there was only God, and, since God is on this assumption all good, we may say that in the beginning there was only goodness. Therefore, we have to suppose that God went out of His way to create man. knowing that the result of His creation would be the introduction of pain and evil into a world that knew them not.

(To be Continued).

ಯಜುರುಪಾಕರ್ಮ	0–3ಞ.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–3ಞ.
ಭಗವದಾರಾಧನ	0–4೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಜಗದ್ವೀಪರಾಜಬಿಷ್ಣಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M. HON.S F.R.S.E. M.R.S.L.

FOUND R

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library." Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha Vol. II."

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, I copy "Sanskrit Wisdom", by G.R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I:

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* * *

Kindly supply us Bhojaraja's Shringara Prakasha

3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 copy.

Please suppl Sanskrit Wisdom 3 copies

SANSKRIT PUSTAK BHANDAR, Calcutta:

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.

Please supply 2 copies Shringara Prakasha.

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G. R. Josyer 5 copies.

Please supply History of Mysore 6 copies.

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

*

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

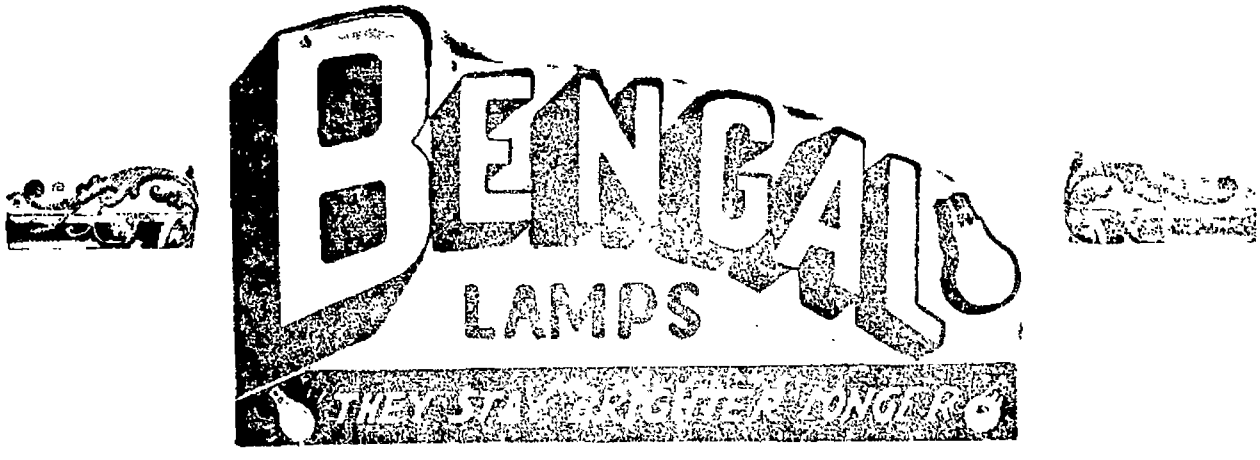
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVIII No. 30-31] Monday 20-5-68 & 27-5-1968 [PRICE 00-10 NP



HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ಮಹಾರಾಣಿ ಸಂಯುಕ್ತೆ

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಮಹಮ್ಮದ್ ಘೋರಿಯು ಪೃಥ್ವಿರಾಜನ ಸರಾಜಯದಿಂದ ಬಹಳ ಸಂತುಷ್ಟನಾಗಿ ಜಯಚಂದ್ರನನ್ನು ಅಭಿನಂದಿಸಿದನು ಆದರೆ ಜಯಚಂದ್ರನು ಯಾವದನ್ನು ನೋಡಿ ಸಂತೋಷಪಡಬೇಕು? ಪರಾಜಿತನಾಗಿ ಮರಣವನ್ನು ಹೊಂದಿದ ಪೃಥ್ವಿರಾಜನು ತನ್ನ ಅಳಿಯನು. ರಾಜರುಗಳಿಗೆಲ್ಲಾ ಶಿರೋಭೂಷಣನು. ಅಂಧನನ್ನು ಕೊಲ್ಲಿಸಿ ತನ್ನ ಮಗಳ ಮಾಂಗಲ್ಯವನ್ನು ಕಿತ್ತುಹಾಕಿ ದೆಹಲಿಯನ್ನೂ ಅದರ ಸಂಪತ್ತನ್ನೂ ಯವನರ ವಶಮಾಡಿ ಹಿಂದೂ ಧರ್ಮಕ್ಕೇ ದ್ರೋಹಿಯಾಗಿದ್ದನು. ಅವನಿಗೆ ಸಂತೋಷವೆಲ್ಲಿಯದು?

ನಂತರ ಇಬ್ಬರೂ ದೆಹಲಿಯನ್ನು ಪ್ರವೇಶಿಸಿ ನೋಡಲು ಎಲ್ಲವೂ ನಿರ್ಜನವಾಗಿ ಅಲ್ಲಲ್ಲಿ ಒಬ್ಬಿಬ್ಬರು ಮುದುಕರೂ ಮುದುಕಿಯರೂ ಇದ್ದರು. ಗೃಹದೇವತೆಯರಾದ ಸ್ತ್ರೀರತ್ನಗಳೆಲ್ಲರೂ ಯುದ್ಧರಂಗದಲ್ಲಿ ಮಡಿದಿದ್ದ ಅವರ ಗಂಡಂದಿರು ಮುಂತಾದವರನ್ನು ಅನುಸರಿಸಲು ಒಂದು ಅಖಂಡವಾದ ಚಿತಿಯನ್ನು ನಿರ್ಮಿಸಿ ಅದರ ಜ್ವಾಲೆಯಲ್ಲಿ ಪ್ರಾಣಬಿಟ್ಟಿದ್ದರು. ಅವರುಗಳ ಮಧ್ಯದಲ್ಲಿ ಭರತಖಂಡದ ಸ್ತ್ರೀರತ್ನಗಳಲ್ಲಿ ಉತ್ತಮೋತ್ತಮಳೂ ಕರ್ತವ್ಯನಿಷ್ಠಳೂ ಪತಿಪರಾಯಣಳೂ ಆದ ಮಹಾರಾಣಿ ಸಂಯುಕ್ತೆಯು ಗಂಡನ ನಾಮಸ್ಮರಣೆಯನ್ನು ಮಾಡುತ್ತಾ ದೇಹವನ್ನು ಅಗ್ನಿಗೆ ಆಹುತಿಮಾಡಿದ್ದಳು.

ಯವನರಾಜನು ಶೂನ್ಯವಾದ ದೆಹಲಿಯ ಸಿಂಹಾಸನವನ್ನು ಏರಿದನು. ಪಾಪಿಯಾದ ಜಯಚಂದ್ರನು ಚಿಂತೆಯಿಂದಲೂ ಕನಿಕರದಿಂದಲೂ ಅವಮಾನದಿಂದಲೂ ದಿಕ್ಕುತೋಚದೆ ತನ್ನೂರಿಗೆ ಪ್ರಯಾಣಮಾಡಿದನು.

ಮೂರನೆಯ ವರ್ಷವೇ ಘೋರಿಯು ಅವನ ಮೇಲೂ ದಂಡೆತ್ತಿ ಬಂದು ಅವನನ್ನು ಸೋಲಿಸಿ ಶಿರಚ್ಛೇದ ಮಾಡಿ ಅವನ ರಾಜ್ಯವನ್ನೂ ಆಕ್ರಮಿಸಿಕೊಂಡನು. ಪೃಥ್ವಿರಾಜನ ಕೀರ್ತಿಯು ಈಗಲೂ ಜಗದ್ವಿಖ್ಯಾತವಾಗಿರುವದು. ಅವನ ಪೆಂಡತಿ ಸಂಯುಕ್ತೆಯು ಮಹಾಸತಿ ಎಂಬ ಹೆಸರಿನಿಂದ ಲೋಕಪ್ರಸಿದ್ಧಳಾಗಿರುವಳು.

ಮಹಾರಾಣಿ ಅಹಲ್ಯಾಬಾಯ್

ಮುಸ್ಲಿಂ ಇಂಡಿಯದವರಿಂದ ಮಹಾರಾಷ್ಟ್ರ ಸಂಸ್ಥಾನಗಳೆಲ್ಲೆಲ್ಲಾ ಹೆಸರುವಾಸಿಯಾದವರು ಹೋಳ್ಕರ್ ರಾಜರುಗಳ ಅಳ್ವಿಕೆಯಲ್ಲಿರುವ ಇಂಡೋರ್ ಸಂಸ್ಥಾನ. ೧೭೬೫ನೇ ಇಸವಿಯಲ್ಲಿ ಮಲ್ಹಾರ್ ರಾವ್ ಹೋಳ್ಕರನು ಸಶ್ತುಕೋಗಲು ಅವನ ಮುಮ್ಮಗನಾದ ಮಾಲಿ ರಾವ್ ಎಂಬವನಿಗೆ ಪಟ್ಟವಾಯಿತು. ಮಾಲಿರಾಯನು ಮಲ್ಹಾರ್ ರಾಯನ ಮಗ ಖಂಡೇರಾಯನ ಮತ್ತು ಅಹಲ್ಯಾಬಾಯಿಯ ಮಗನು. ಯುವರಾಜ ಖಂಡೇರಾಯನು ಭಿಲ್ಲರಿಂಬ ಕಾಡುಜನರ ಕೈಗೆಸಿಕ್ಕಿ ಮೃತನಾಗಿದ್ದನು. ಅವನ ಪೆಂಡತಿ ಅಹಲ್ಯಾಬಾಯಿಯು ಪತಿಯನ್ನಗಲಿದ ಮೇಲೆ ದೇವರಧ್ಯಾನದಲ್ಲಿ ವಿವಿಕ್ತವಾಗಿ ವಾಸಮಾಡಿಕೊಂಡಿದ್ದಳು. ಮಾಲಿರಾಯನು ಸಿಂಹಾಸನಕ್ಕೆ ಬಂದ ಸ್ವಲ್ಪಕಾಲದಲ್ಲಿಯೆ ಮಕ್ಕಳಿಲ್ಲದೆ ಅಕಾಲಮರಣವನ್ನು ಹೊಂದಿದನು. ಅನಂತರ ರಾಜಸಂತತಿಯಲ್ಲಿ ಸಿಂಹಾಸನಾರೋಹಣಕ್ಕೆ ಅರ್ಹರಾದವರು ಯಾರೂ ಇರಲಿಲ್ಲ. ಆದ್ದರಿಂದ ಪ್ರಾಪಂಚಿಕ ವ್ಯವಹಾರಗಳನ್ನು ಬಿಟ್ಟು ವೈಧವ್ಯ ಧರ್ಮದಲ್ಲಿ ನಿರತಳಾಗಿದ್ದ ಅಹಲ್ಯಾಬಾಯಿಯೆ ರಾಜ್ಯಾಡಳಿತಗಳ ಮೇಲ್ವಿಚಾರಣೆಯನ್ನು ಅಂಗೀಕರಿಸಬೇಕಾಯಿತು. ಅವಳ ರಾಜ್ಯಭಾರದ ವಿಚಕ್ಷಣೆಯೂ, ವಿವೇಕವೂ, ಪ್ರತಿಭೆಯೂ, ಈಗಲೂ ರಾಣಿ ಅಹಲ್ಯಾಬಾಯಿಯ ಹೆಸರನ್ನು ಆಸೇತುಹಿಮಾಚಲ ಪರ್ಯಂತವೂ ಕೀರ್ತಿಶೇಷವನ್ನಾಗಿ ಮಾಡಿದೆ.

ರಾಜ್ಯಭಾರವೆನ್ನುವದೇನು ಸುಲಭವಲ್ಲ. ರಾಜನು ತನ್ನ ಮನೆಯ ಸುಖ ದುಃಖಗಳಿಗಲ್ಲದೆ ಲಕ್ಷಾಂತರ ಪ್ರಜೆಗಳ ಸುಖದುಃಖಗಳಿಗೆ ಹೊಣೆಯಾಗಬೇಕು ಅಲ್ಲದೆ ಸಾವಿರಾರು ಮಂದಿ ಅಧಿಕಾರಿಗಳ ಧರ್ಮಾಧರ್ಮಗಳಿಗೆ ಇವನೇ ಜವಾಬ್ದಾರನಾಗಬೇಕು. ಮತ್ತು ಇವನನ್ನು ಎತ್ತಿಹಾಕಬೇಕೆಂದು ನಿರಂತರವೂ ಪ್ರಯತ್ನಿಸುವ ಅನೇಕ ಮಂದಿ ಹೊರಗಿನ ಮತ್ತು ಒಳಗಿನ ಶತ್ರುಗಳ ಒಳಸಂಚುಗಳಿಗೆ ಇವನು ಗುರಿಯಾಗಬೇಕು.

ಇವರಂತೆ ಮಹಾರಾಣಿ ಅಹಲ್ಯಾಬಾಯಿಯು ರಾಜ್ಯಭಾರವನ್ನು ಅವಲಂಬಿಸಿದ ತರುಣದಲ್ಲಿಯೆ ಕೆಲವು ಜನ ಮುಖ್ಯಾಧಿಕಾರಿಗಳೂ ರಾಜಬಂಧುಗಳೂ ಅವಳನ್ನು ಒತ್ತಟ್ಟಿಗೆ ಕೂರಿಸಿ ಸರ್ವಾಧಿಕಾರವನ್ನು ತಮ್ಮ ಕೈಯೊಳಗೇ ಸೇರಿಸಿಕೊಂಡು ಬೊಕ್ಕಸವನ್ನು ಲೂಟಿಮಾಡಬೇಕಂತಲೂ ಪ್ರಜೆಗಳನ್ನು ಸುಲಿಗೆಮಾಡಬೇಕಂತಲೂ ಪ್ರಯತ್ನಪಟ್ಟರು. ಆದರೆ ಅಹಲ್ಯಾಬಾಯಿಯು ಹೆಣ್ಣುಹೆಂಗಸಾದರೂ ಅಸಹಾಯಳಾದರೂ ಅವರುಗಳ ಪ್ರಯತ್ನಗಳನ್ನು ಭಗ್ನಮಾಡಿದಳು. ದೊಡ್ಡ ಅಧಿಕಾರಗಳಿಗೆ ತನಗೆ ಕಾರ್ಯದಕ್ಷರೆಂದೂ ಧರ್ಮಭೀರುಗಳೆಂದೂ ತೋರಿದಂಥವರನ್ನೇ ನಿಯಮಿಸಿ ದುಷ್ಟರಾಗಿ ಪ್ರಜಾಹಿಂಸಕರಾಗಿದ್ದವರನ್ನು ತೆಗೆದುಹಾಕಿದಳು. ಎಲ್ಲರ ಮೇಲೂ ನಿರ್ದಾಕ್ಷಿಣ್ಯವಾಗಿ ಧರ್ಮದೇವಿಯಂತೆ ಮೇಲ್ವಿಚಾರಣೆ ನೋಡಿಕೊಳ್ಳುತ್ತಿದ್ದಳು.

ಹೆಂಗಸಿನ ಆಳ್ವಿಕೆಯಲ್ಲಿ ತಾವು ಪ್ರಬಲವಾಗಿ ಗರಿಕಟ್ಟಿಕೊಳ್ಳಬೇಕೆಂದಿದ್ದ ದುಷ್ಟರನೇಕರಿಗೆ ಇದು ಒಪ್ಪಲಿಲ್ಲ. ಅವರುಗಳಿಗೆ ರಾಜವ್ಯವಹಿತನಾದ ಗಂಗಾಧರಯಶವಂತನು ಮುಖಂಡನಾದನು. ಅವನು ತಾನು ಮಹಾರಾಣಿಗೆ ರಾಜ್ಯಭಾರದಲ್ಲಿ ಸೂತ್ರಧಾರನಾಗಬೇಕೆಂದು ಬಯಸಿದ್ದನು. ಆದರೆ ಅಹಲ್ಯಾಬಾಯಿಯು ಅವನಿಗೆ ಅದಕ್ಕೆ ಅವಕಾಶವನ್ನು ಕೊಡದೆ, "ಪೂಜ್ಯರೆ, ನೀವು ನನಗೆ ದೇವಕಾರ್ಯಗಳಲ್ಲಿ ನಿಯಾಮಕರು. ಆದರಂತೆ ಆ ಕಾರ್ಯಗಳಲ್ಲಿ ನಿಮ್ಮ ನಿಯಮನಗಳನ್ನು ನಡೆಸುವುದು ನನ್ನ ಕರ್ತವ್ಯ. ರಾಜ್ಯಭಾರ ವಿಷಯಗಳು ತಮಗೆ ಸಂಬಂಧಿಸುವುದಿಲ್ಲವಾದುದರಿಂದ ಆ ಗೋಜಿಗೆ ತಾವು ಬರಬೇಡಿ." ಎಂದು ಅವನನ್ನು ದೂರಮಾಡಿದಳು. ಇದರಿಂದ ಯಶವಂತನು ಅತಿಯಾಗಿ ಕೋಪಗೊಂಡು ತನ್ನ ಮುಯ್ಯನ್ನು ತೀರಿಸಿಕೊಳ್ಳುವದಕ್ಕೋಸ್ಕರ ರಘೋಬನೆಂಬ ಪ್ರಮುಖನಾದ ಸರ್ದಾರನೊಡನೆ ಸೇರಿ ಅಹಲ್ಯಾಬಾಯಿಯ ಮೇಲೆ ಪಿತೂರಿಗಳನ್ನು ನಡೆಸಲು ಆರಂಭಿಸಿದನು. ಇವರಿಬ್ಬರೂ ತಮ್ಮ ಜೊತೆಗೆ ಅಹಲ್ಯಾಬಾಯಿಯಿಂದ ದಂಡಿಸಲ್ಪಟ್ಟಿದ್ದ ಅನೇಕ ದುಷ್ಟಜನರನ್ನು ಸೇರಿಸಿಕೊಂಡು ಸ್ವಲ್ಪಕಾಲದಲ್ಲಿಯೆ ಪ್ರಾಬಲ್ಯವನ್ನು ಹೊಂದಿ ಭಯವನ್ನು ಬಿಟ್ಟು ಅಹಲ್ಯಾಬಾಯಿಗೆ ಹೀಗೆಂದು ಒಂದು ಪತ್ರವನ್ನು ಬರೆದು ಕಳುಹಿಸಿದರು; "ಹೆಂಗಸು ರಾಜ್ಯಭಾರವನ್ನು ಮಾಡುವುದು ರಾಜ್ಯಕ್ಕೆ ಶ್ರೇಯಸ್ಸಲ್ಲ. ಮತ್ತು ಪ್ರಕೃತದಲ್ಲಿ ಇಂಡೋರನ್ನು ಒಂದು ಕಡೆ ರಾಜಪುತ್ರರೂ ಮತ್ತೊಂದು ಕಡೆ ಇಂಗ್ಲೀಷರೂ ಹೆದರಿಸುತ್ತಿರುವರಾದುದರಿಂದ ನೀನು ಒಂದು ಪುತ್ರನನ್ನು ಸ್ವೀಕಾರಮಾಡಿಕೊಂಡು ಅವನಿಗೆ ವಯಸ್ಸು ಬರುವವರೆಗೆ ನಮ್ಮಗಳಲ್ಲಿ ಕೆಲವರನ್ನು ಸೇರಿಸಿ ಒಂದು ರೀಜನ್ಸಿಯನ್ನು ಗೊತ್ತುಮಾಡಬೇಕು." ಎಂದು

(ಮುಂದುವರಿಯುವುದು.)

I BELIEVE

(Prof. C. E. M. Joad, M A., D. LITT.)

(Continued from last issue)

As I do not believe that the world was created by an omnipotent person, I do not believe that Jesus Christ was the Son of God, but I do believe that Christ was the wisest and greatest of that great line of religious teachers, Lao Tse, Confucius, Buddha, and Mohammad, who have sought to instruct man in the meaning of life and to guide his steps, so that he might walk aright. It is the more to be regretted that no human community has ever conducted its affairs for five minutes on the assumption that Christ meant any of the things that He said is true.

His teachings are dismissed as impracticable, or so glossed and interpreted that they lose all semblance of relation to the original doctrine: for example, to the doctrine of non-resistance, a doctrine which Christ reiterated with passionate emphasis, recommending that we should meet violence not with violence, but with understanding, opposing evil not with a contrary evil, but with good.

May it not be, one wonders, that this teaching is not merely a lofty idealism, impracticable in man's present unregenerate state, but sound common sense?

It is because the Church does not preach this doctrine, but ties itself to the chariot wheels of the State, blesses the guns, and urges men to resist evil with evil—"It is sometimes duty to kill," said the Archbishop of York recently—that its pews empty and its influence declines.

If, perplexed by the overwhelming difficulties of our time, we turn to the Church, the professed inheritor of Christ's teaching, and ask for its guidance, we hear a buzzing of clerical voices disputing over matters of no importance. "Is the reservation of the Sacrament permissible, or is it not?" "Should Unitarians be permitted to preach from Anglican pulpits?" "May the communion Service legitimately be entitled the Mass?"

Or we hear a clerical voice rebuking a woman for entering a church "uncovered"—that is, without a hat—or denouncing the use of public courts for Sunday tennis. As a Methodist preacher has recently announced, Church people by opposing Sunday games in public parks could "win such a victory as will make the Devil and the Gates of Hell shake ....."

Is it any wonder that men feel a little impatient with the paid servants of Christ and regard their wrangles over Reservation, the Virgin Birth and Sunday games as a clerical fiddling while Rome burns?

I leave denials and come to affirmations. The failure of the Church to cater for the spiritual needs of this generation is one of the greatest disasters of our time. For, this world, I am convinced, is not the only one and mankind has a need of religion.

In saying that this world is not the only one, I am implying that I am not a materialist. I would like to say a word about the religious importance of the contemporary decline of materialism.

According to the science of forty years ago the world consisted of matter. Matter was made of atoms, little hard lumps of indestructible stuff upon which the man of horse sense could base his irrefragable convictions.

Now these atoms were the sole and ultimate reality; they were the ultimate reality not only of matter but of life and mind. For life and mind were merely emanations of matter, bred out of matter

(Continued on page 6.)

The Rationalist

KALIDASA

Among the poets who adorn the literary firmament of Sanskrit, Kalidasa is esteemed the most eminent, and is the most popular. Of all Sanskrit poets he is the most world-famous. And he may be said to be the gate-keeper of Sanskrit, because every fresh entrant to Sanskrit invariably begins his studies with Kalidasa's great poem, "Raghu-vamsa".

Unlike modern authors Kalidasa nowhere speaks of himself in any of his works. Legends have grown around his name; but no historical proofs of his life and times have yet been discovered. We do not know even whether "Kalidasa" is his baptismal name, or a pseudonym.

But scholars have been intrigued about the personality of this great genius, and have sought to date and chronicle him. Hippolyte Fauche places him in the 8th century before Christ; Sir William Jones in the 1st century. Professor Lassen places him at 200 A.D., and H. H. Wilson at 450 A.D. And, according to "Bhoja-charitra", he must have lived in 950 A.D., the date of King Bhoja!

Indian tradition however believes him to have lived before the 1st century B.C.

For 2000 years he has reigned as the undisputed prince of Asian poets! Men of Europe even acclaim him as among the world's greatest poets!

In Goethe's famous lines,

"Wouldst thou the young year's blossoms and the fruits of its decline, and all by which the soul is charmed, enraptured, feasted, fed, wouldst thou the earth and heaven itself in one sole name combine, I name thee, O Shakuntala, and all at once is said!", indicate the thrill with which he read the translation of Kalidasa's exquisite masterpiece.

Humbolt observes, "Kalidasa is a masterly describer of the influence which nature exercises upon the minds of lovers. Tenderness in the expression of feeling, and richness of creative fancy, have assigned to him his lofty place among the poets of all nations."

And Monier Williams, the venerable English Sanskritist, is even more eloquent: "No composition of Kalidasa displays more richness of his poetical genius, the exuberance of his imagination, the warmth and play of his fancy, his profound knowledge of human heart, his delicate appreciation of its most refined and tender emotions, his familiarity with the workings and counter-workings of its conflicting feelings, in short, more entitles him to rank as the Shakespeare of India!"

"Shakespeare of India," seventeen centuries before Shakespeare of England! What must have been the times, what the culture of the society which could produce 2000 years ago a poet who could take rank with the most eminent of the modern poets!

Kalidasa produced 3 Mahakavyas or Great Poems, "Raghuvamsa", "Megha-sandesha", and "Kumarasambhava". In Sanskrit the Science of Poetics is a definite and clear-cut science, with specific rules for each form of poetry. According to it a Mahakavya should consist of not less than 8 and not more than 30 cantos, with not less than 30 and not more than 200 stanzas or couplets in each. It may deal with the career of a single hero or with a whole dynasty. If a single hero, he must be a

celestial character or a royal prince of the Dheerodaatta type, and if a dynasty of heroes they must all be nobly born. Each canto must be in one metre throughout, except toward the end. At the close of each canto there should be an indication of the subject of the next canto. The dominant sentiment should be Sringaara, Veera, or Shaanta, love, valour, or tranquillity. The object of the composition should be to promote the four human aims, Dharma, Artha, Kaama, and Moksha, i e., Righteousness, Industry, Emotional Enjoyment, and Salvation. A Mahakaavya should also contain descriptions of great cities, oceans, mountains, seasons, descriptions of sunrise and moonlight, lover's sports and pastimes, separations and unions. There should be nothing in it undignified or low. "If a poem is written in conformity to these canons," says Dandin, the distinguished exponent of Poetics, "it will endure to the end of a Kalpa, or Brahma's day i.e., 1000 yugas!"

(To be Continued).

DESAI'S INROADS BEWARE

In the course of his reply to the debate on the Finance Bill in Parliament the other day, the Deputy Prime Minister is reported to have remarked that the incidence of personal taxation was lowest in India, that he wanted more people were paying income tax and only half a per cent of the 550 million people were paying income tax. Comparisons are always resorted to, as a rule, buttress one's preconceived notions and as such tend to be unrealistic and misleading. It should be pointed out that the per capita income in advanced countries like the U.S.A. and West Germany is more than 50 times the per capita income in India. As a matter of fact during the last five years, unlike in India, in all the developed countries the tax rates have been considerably reduced.

Available statistics show that the per capita income in India is about Rs. 330 and in the U.S.A. about Rs. 16,000! The tax collected in India works out to 17 per cent, and 30 per cent in the U.S.A. Thus on an average after paying tax an Indian tax payer is left with Rs. 272 and an American with Rs. 11,200! It goes without saying how unrealistic and inequitous it will be to enhance the personal tax rate in India on the basis of the ratio between Indian tax percentage and the American tax rate. While in the course of the last 5 years the tax has gone up by 40 per cent, the national income has gained by only 12 per cent!

Although it is tempting to institute comparison with countries like the U.S.A. and the U K. while referring to the lower tax rate in India it is conveniently forgotten that citizens of these countries are assured of age pension, unemployment benefits, etc. by the State, which in terms of money value is estimated to be 10 per cent of the national income. Neither the mere bread-winning layman nor the so-called knowledgeable citizen in India, owing to his perpetual obsession with the complex problems of work-a-day living, cares to understand the mechanics of Government's vexatious policies. Hence the need to remind him of these basic facts and figures in order to make him more vigilant against the inroads the State is making on his hard-earned devalued rupees.

S. V.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

(Continued from page 3.)

at certain stages of its development, much as a rotting cheese will breeds maggots. Being emanation from matter, life and mind were subject to the laws that governed matter. Most people know that if they get drunk they will see two lamp posts instead of one; that if they suffer from indigestion they will get a fit of the "blues."

According to the science of forty years ago, literally the whole of our experience, our feeling, thoughts, emotions, hopes, desires, were like the lamp-posts and the "blues," determined by the state of the material body upon which our minds depended.

Free will, therefore, was an illusion, and, since we were not responsible for our actions, praise and blame were equally irrelevant.

The soul had no destiny, for man had no soul, and life as a whole would vanish from the earth as soon as the material conditions which had produced it ceased to prevail. At the end of a period, long but predictable, the warmth of the Sun would no longer be sufficient to maintain conditions favourable to life on the planet; when this consummation was reached the last human survivor would exhale to the unfriendly sky the last human breath!

Now this old scientific picture of the world has totally disappeared, and atomic matter, which was its basis, instead of being hard, simple and obvious, has become infinitely mysterious, so mysterious, indeed, that to attempt to explain the universe in terms of mind which we do at least know, seems a less hazardous undertaking than to explain it in terms of matter which we do not know.

Therefore it is no longer necessary for those who accept the conclusions of science to conclude, as they were required to conclude forty years ago, that only matter is real. The world to-day is, as a result, freer and more spacious than it was. The old science showed us a universe, which looked like a prison: the new science presents us with a vast open space in which anything may happen.

Nor, we now realise, is the scientist's method of experiment and analysis the only way of approaching and understanding reality. There are also, as we have now to admit, the inspiration of the artist, the vision of the seer, the ecstasy of the mystic, and the day-to-day moral experience of the good man. All these experiences, I am convinced, tell us in their different ways something about the nature of reality. And the world about which they tell us is a non-material world!

If we may trust the reports of human experience in art, in ethics and in religion, the world contains certain ultimate values, the values of truth, beauty and goodness, and I am quite prepared to believe that these values may be aspects of a God, or as religion puts it may be the ways in which God reveals Himself to man.

How, you may ask, is this consistent with my repudiation of the conception of an omnipotent, creative Deity? God, I am now suggesting, is not a creative God; He may be the goal, but He is not the origin of our world. I think of Him rather as the source of man's ideals and the object of the world's desire, pulling the world forward to know and to realize Him rather as the influence of a magnet acts on a heap of steel filings, so that they all turn and point in its direction. But just as a magnet does not know the steel filings or consciously exert an influence upon them, so, it seems to me, God may be aloof from, perhaps ignorant of the universe and its yearning towards Him.

But because there is a yearning, men, I repeat, have a need to worship and to believe. Nature abhors a vacuum in the spiritual world no less than in the physical, and if this need is not met they will find other avenues for their worship.

Men denied belief in God have always made an idol of the State and gods of men, and dictators come to fill the gap which the decline of the traditional religion has left.

One further matter which is also a consequence of my repudiation of materialism.

Something in man, I think, survives. For man is not all body. He is a body animated by mind or spirit, and this mind or spirit may survive the body's death. It may even reappear in another body!

My general view is that life is a vast stream of activity which manifests itself in the innumerable forms of living creatures and seeks in and through them to evolve ever higher levels of consciousness. And if you ask me what the purpose of this evaluation may be, I should say that it is to know the values, perhaps to know God, who is the goal of the evolutionary process.

* * *

Compared with the cogent massive presentations of our Indian philosophers of thousands of years ago, how puerile is the conception of this celebrated modern scientist! Ed.

JURY

G. K. Chesterton was once asked ro serve on a jury. Afterwards he wrote;

Our civilization has decided, and very justly decided, the determining the guilt or innocence of men is a thing too important to be trusted to trained men. When it wishes for light upon that awful matter, it asks men who know no more law than I know, but who can feel the things that I felt in the jury box. When it wants a library catalogued, or the solar system discovered, or any trifle of that kind, it uses up its specialists. But when it wishes anything done which is really serious, it collects twelve of the ordinary men standing around. The same thing was done, if I remember right, by the Founder of Christianity.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

TWO VOLUMES Rs. 25/- each

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Profusely illustrated, attractively Produced, and very readable.**" **Hindu**, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾರತ್ನರು."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿವೆ ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಸರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು"

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಯುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂತೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೆಕ್ಕಿಕೊಳ್ಳಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ"

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ಪಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೆಂದರೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXVIII No. 32] Monday 3-6-1968 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ಮಹಾರಾಣಿ ಅಹಲ್ಯಾಬಾಯ್

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಅಹಲ್ಯಾಬಾಯಿಯು ಈ ಪಿತೂರಿಗಾರರ ಒಳಸಂಚುಗಳನ್ನು ಮೊದಲಿನಿಂದ ತಿಳಿದುಕೊಂಡಿದ್ದಳು. ಆ ಗುಂಪಿಗೆ ಸೇರಿದ ಪ್ರತಿಒಬ್ಬನ ಮೇಲೂ ಅವಳು ಗೋಪ್ಯವಾಗಿ ಕಾವಲುಗಾರರನ್ನು ಇರಿಸಿ ಅವರ ಆಟಗಳನ್ನೆಲ್ಲಾ ವಿಚಾರಿಸಿ ತಿಳಿದುಕೊಂಡಿದ್ದಳು. ಅವರ ಮನೆಗಳ ಹತ್ತರ ಬೇಡ್ರೆಸ್ಸಿನ ಸಿಪಾಯಿಗಳನ್ನು ನಿಯಮಿಸಿ ಅವರುಗಳು ಹತಾತ್ತಾಗಿ ಕೈಗೊಳ್ಳುವ ಕೆಲಸಗಳನ್ನೆಲ್ಲಾ ನೋಡಿಕೊಂಡಿದ್ದಳು. ಆದ್ದರಿಂದ ಅವರ ಕಾಗದವನ್ನು ನೋಡಿ ಅವರ ಬೆದರಿಕೆಗೆ ಅವಳು ಅಂಜಿಕೊಳ್ಳಲಿಲ್ಲ. ಪೋಲೀಸಿನವರಿಗೂ ಸಿಪಾಯಿಗಳಿಗೂ ತ್ರಿಕಾಲದಲ್ಲಿಯೂ ಸಿದ್ಧವಾಗಿರುವಂತೆ ಅಪ್ಪಣೆಯಾಡಿ ಅವರ ಕಾಗದಕ್ಕೆ ಹೀಗೆಂದು ಉತ್ತರವನ್ನು ಕಳುಹಿಸಿದಳು. "ನೀವುಗಳು ನನ್ನ ಮೇಲೆ ಕೈ ಮಾಡುವುದಕ್ಕೆ ಅವಕಾಶವನ್ನುಕೊಟ್ಟು ನನ್ನ ಸಂಸ್ಥಾನದಲ್ಲಿ ನೀವುದಂಗೆಯನ್ನು ಎಬ್ಬಿಸುವುದಕ್ಕೆ ಅವಕಾಶಕೊಡುವನೆಂದು ತಿಳಿದುಕೊಳ್ಳಬೇಡಿ. ನಾನು ಮಹಾರಾಷ್ಟ್ರ ಹೆಂಗಸು. ಆದ್ದರಿಂದ ನಿಮ್ಮ ಒಡೆಯಳೂಸ್ವಾಮಿನಿಯೂ ಆದ ನನ್ನ ಅಗ್ರಹಕ್ಕೆ ವಾತ್ರರಾಗಬೇಡಿ. ನಿಮ್ಮಿಂದ ಪ್ರಕೃತದಲ್ಲಿ ದೇಶಕ್ಕೆ ಕೇಡುಸಂಭವಿಸಬಹುದಾಗಿದೆಯಾದ್ದರಿಂದ ನಿಮ್ಮಗಳನ್ನು ದಸ್ತಗಿರಿಮಾಡಿ ಕಾರಾಗೃಹದಲ್ಲಿಡಿಸುತ್ತೇನೆ." ಎಂಬ ಜವಾಬಿನೊಡನೆ ಪೋಲೀಸಿನವರನ್ನು ಕಳುಹಿಸಿ ಅವರೆಲ್ಲರನ್ನೂ ಜೈಲಿನಲ್ಲಡಿಸಿದಳು.

ಆಗ ಗಂಗಾಧರಯಶವಂತನು ರಾಣಿಯಲ್ಲಿ ತಪ್ಪಾಯಿತೆಂದು ಸೈನ್ಯವನ್ನು ತೋರಿಸಿ ಕ್ಷಮಾಪಣೆಯನ್ನು ಬೇಡಿಕೊಂಡನು. ಇತರ ಪಿತೂರಿಗಾರರೂ ತಾವು ಇನ್ನು ಮೇಲೆ ರಾಣಿಯ ಮೇಲೆ ಕೈಮಾಡುವುದಿಲ್ಲವೆಂದು ಮಾತುಕೊಟ್ಟು ಜೈಲಿನಿಂದ ಬಿಡುಗಡೆಯಾದರು. ರಘೋಬನೂ ರಾಣಿಯ ಕ್ಷಮೆಯನ್ನು ಬೇಡಿ ಜೈಲಿನಿಂದ ಹೊರಕ್ಕೆ ಬಂದನು. ಅವನನ್ನು ಇಂಡೋರಿನಲ್ಲಿ ವಾಸಮಾಡಕೂಡದೆಂದು ದೇಶದಿಂದ ಹೊರಕ್ಕೆ ಗಡೀಪಾರ್ ಮಾಡಿದಳು. ಅವನು ತಪ್ಪಿಕಸ್ಥನಾದರೂ ತನಗೆ ರಾಣಿಯಿಂದ ಇಂಥಾ ಅವಮಾನವಾಯಿತಲ್ಲಾ ಎಂದು ರಾಣಿಯ ಮೇಲೆ ದ್ವೇಷವನ್ನು ಸಾಧಿಸಿದನು. ಅವನು ಇಂಡೋರಿಗೆ ಉತ್ತರದಲ್ಲಿದ್ದ ರಾಜಪುತ್ರ ಸೈನ್ಯಾಧಿಪತಿಗಳಿಗೆ ಹೇಳಿ ಅವರು ಇಂಡೋರ್ ರಾಜ್ಯದಮೇಲೆ ದೆಂಡೆತ್ತಿ ಬರುವಂತೆ ಮಸಲತ್ತು ಮಾಡಿದನು.

ಇವನ್ನು ಮಹಾರಾಣಿಯು ನಿರೀಕ್ಷಿಸಿ ರಾಜ್ಯದ ರಕ್ಷಣೆಗೆ ಮಾಡಬೇಕಾದ ವಿಚಾರಗಳನ್ನೆಲ್ಲಾ ಮಾಡಿಸಿದ್ದಳು. ಸೈನ್ಯದಲ್ಲಿ ಸಮರ್ಥರಾದ ಪುರುಷರನ್ನು ನೇಮಿಸಿ ಅವರುಗಳನ್ನು ಸುಶಿಕ್ಷಿತರನ್ನಾಗಿ ಮಾಡಿಸಿ ಅವರುಗಳಿಗೆ ಬೇಕಾದ ಯುದ್ಧಸಾಮಗ್ರಿಗಳನ್ನೆಲ್ಲಾ ಒದಗಿಸಿ ಸೇನಾಧಿಪತಿಯೆನ್ನಾಗಿ ತುಕ್ಕಾಜಿರಾವ್ ಹೋಲ್ಕರ್ ಎಂಬ ದಕ್ಷನನ್ನು ನೇಮಿಸಿದಳು.

ರಾಜಪುತ್ರರು ಇಂಡೋರು ಹೆಂಗಸಿನ ಕೈಕೆಳಗೆ ಇತ್ತೆಂದು ಅಸಡ್ಡೆಯಿಂದಲೂ ರಘೋಬನು ತಮಗೆ ಸಹಾಯಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡುವನೆಂಬ ಭರವಸೆಯಿಂದಲೂ ಕೂಡಲೆ ತಮ್ಮ ಸೀಮೆಯಎಲ್ಲೆಯನ್ನು ದಾಟಿ ಇಂಡೋರಿನ ಒಳಕ್ಕೆ ಬಂದು ಅಲ್ಲಿನ ಒಂದೆರಡು ಕೋಟೆಗಳನ್ನು ಆಕ್ರಮಿಸಿಕೊಂಡು ಆ ಪ್ರಾಂತದ ಅಧಿಕಾರಿಯನ್ನು ಓಡಿಸಿಬಿಟ್ಟರು. ಈ ವೃತ್ತಾಂತವು ಅಹಲ್ಯಾಬಾಯಿಗೆ ತಿಳಿದಕೂಡಲೆ ಅವಳು ೫೦೦೦ ಸೈನ್ಯವನ್ನು ತುಕಾಜಿರಾವ್ ಮತ್ತು ಶ್ರೀಬಾಯ್ ಎಂಬ ಇಬ್ಬರು ಸೇನಾನಾಯಕರ ಕೈಕೆಳಗೆ ಕಳುಹಿಸಿಕೊಟ್ಟು ತಾನೂ ಮೂಲಸೇನೆಯನ್ನು ಕಟ್ಟಿಕೊಂಡು ಹೊರಟಳು ಆದರೆ ಅವಳು ಯುದ್ಧಮಾಡಬೇಕಾದ ಅವಶ್ಯಕತೆಯು ಬರಲಿಲ್ಲ. ರಾಜಪುತ್ರರು ತುಕ್ಕಾಜಿರಾಯನಿಂದಲೇ ಪರಾಜಿತರಾಗಿ ಹಿಂದೆ ರಾಣಿಯೂ ದೊಡ್ಡ ಸೇನೆಯೊಡನೆ ಬರುತ್ತಿರುವಳೆಂದು ಕೇಳಿ ತೆಪ್ಪನೆ ಹಿಂದಕ್ಕೆ ಹೊರಟು ಹೋದರು. ಪುನಃ ಅಹಲ್ಯಾಬಾಯಿಯು ಇರುವವರಿಗೂ ಇಂಡೋರಿನ ಗೋಜಿಗೆ ಅವರು ಬರಲಿಲ್ಲ.

ಮಹಾರಾಣಿ ಅಹಲ್ಯಾಬಾಯಿಯು ಯುದ್ಧಾಡಂಬರಗಳಲ್ಲಿ ಹ್ಯಾಗೆ ಸಮರ್ಥಳಾಗಿದ್ದಳೋ ಹಾಗೆಯೇ ರಾಜ್ಯದ ಒಳಗಿನ ಆಡಳಿತಗಳಲ್ಲಿಯೂ ಸುಪಾ ಸಮರ್ಥಳಾಗಿದ್ದಳು. ಅವಳು ರಾಜ್ಯದ ಅಧಿಕಾರವನ್ನು ಅಂಗೀಕರಿಸಿದ ಸಮಯದಲ್ಲಿ ದೇಶದಲ್ಲಿ ಎಲ್ಲೆಲ್ಲಿಯೂ ಅನಾಯಕವಾಗಿ ಕಳ್ಳರೆಂಬ ವಾಸಿಗಳ ಗುಂಪುಗಳೂ ಕಳ್ಳರ ಗುಂಪುಗಳೂ ಗ್ರಾಮಗಳನ್ನೂ ಪ್ರಯಾಣಿಕರನ್ನೂ ಲೂಟಿಮಾಡಿ ಪ್ರಾಣಗಳಿಂದ ಕೂಡ ಬಿಡುತ್ತಿರಲಿಲ್ಲ. ಪ್ರಜೆಗಳಲ್ಲಿ ಧೈರ್ಯವೇ ತಪ್ಪಿಹೋಗಿ ಯಾವಾಗ ಏನು ವಿಪತ್ತು ಬರುತ್ತದೆಯೊ ಎಂದು ಮೂರುಹೊತ್ತೂ ಕಳವಳಗೊಂಡಿದ್ದರು. ಇದರ ನಿಗ್ರಹಕ್ಕಾಗಿ ರಾಣಿಯು ರಾಜ್ಯಕ್ಕೆ ಬಂದ ಹೊಸದರಲ್ಲಿಯೇ ದರ್ಬಾರಿನಲ್ಲಿ ಈ ಕಳ್ಳಕಾಕರ ಹಾವಳಿಗಳನ್ನು ದೇಶದಲ್ಲಿ ತಪ್ಪಿಸುವುದಕ್ಕೆ ಸಮರ್ಥನಾದ ವೀರನು ಯಾರಾದರೂ ಇದ್ದಲ್ಲಿ ಅವನಿಗೆ ತನ್ನ ಮಗಳನ್ನು ಮದುವೆ ಮಾಡಿಕೊಟ್ಟು ಬಹುಮಾನ ಮಾಡುವುದಾಗಿ ಸೂಚಿಸಿಕೊಟ್ಟಳು. ಯಶವಂತರಾಯನೆಂಬೊಬ್ಬ ಧೀರನಾದ ಯುವಕನು ಆ ಕಷ್ಟಕೆಲಸವನ್ನು ತಾನು ಅಂಗೀಕರಿಸಿ ಒಂದೆರಡು ವರ್ಷಗಳಲ್ಲಿಯೇ ಕಳ್ಳಕಾಕರ ಭೀತಿಯನ್ನು ನಿರ್ಮೂಲ ಮಾಡಿದನು. ಅವನಿಗೆ ಮಹಾರಾಣಿಯು ತನ್ನ ಮಗಳು ರಾಜಕುಮಾರಿ ಮುಕ್ತಾಬಾಯಿಯನ್ನು ಕೊಟ್ಟು ಮದುವೆ ಮಾಡಿ ವಿಶೇಷವಾಗಿ ಸನ್ಮಾನಮಾಡಿದಳು.

ಪ್ರಜೆಗಳ ನ್ಯಾಯವಿಚಾರಣೆಯಲ್ಲಿಯೂ ಅವಳು ಬಹಳ ವಿಚಕ್ಷಣೆಯಾಗಿಯೂ ಖಂಡಿತವಾಗಿಯೂ ಇದ್ದಳು. ನ್ಯಾಯಧೀಶಪದವಿಗಳಿಗೆ ಧರ್ಮಭೀರುಗಳೂ ದಯಾಳುಗಳೂ ವಿವೇಕಿಗಳೂ ಆದಂಥವರನ್ನೇ ನೇಮಿಸಿ ಕಡೆಯ ಪಕ್ಷದಲ್ಲಿ ತಾನು ನ್ಯಾಯವಿಚಾರಣೆಗಳನ್ನು ಸ್ವಂತವಾಗಿ ನಡೆಸುತ್ತಿದ್ದಳು. ಅಧಿಕಾರಿಗಳು ಪ್ರಜೆಗಳ ವಿಷಯದಲ್ಲಿ ಅನ್ಯಾಯಗಳನ್ನು ನಡೆಸಿದಲ್ಲಿ ಅವಳು ಸಹಿಸುತ್ತಿರಲಿಲ್ಲ. ಬಾಸಿಯ ಎಂಬ ಊರಿನಲ್ಲಿ ಸಿಕ್ಕಾವ್‌ದಾಸ್ ಎಂಬ ವರ್ತಕನು ಸಂತಾನವಿಲ್ಲದೆ ಅಕಾಲವಾದ ಆಸ್ತಿಯನ್ನು ಬಿಟ್ಟು ಸತ್ತುಹೋದನು. ಅವನ ಹೆಂಡತಿಯು ಮಗನನ್ನು ದತ್ತು ತೆಗೆದುಕೊಂಡು ಆಸ್ತಿಯನ್ನು ಅವನಿಗೆ ಮಾಡಬೇಕೆಂದು ಇಷ್ಟಪಟ್ಟಳು. ಆದರೆ ಅಲ್ಲಿನ ಜಿಲ್ಲಾಧಿಕಾರಿಯು ಆ ಆಸ್ತಿಯನ್ನು ಸರ್ಕಾರಕ್ಕೆ ಸೇರಿಸಿಕೊಳ್ಳಬೇಕೆಂಬ ಆಶೆಯಿಂದ ದತ್ತು ಮಾಡಿಕೊಳ್ಳಲು ಅವಕಾಶವನ್ನು ಕೊಡಲಿಲ್ಲ. ಈ ವಿಚಾರವು ರಾಣಿ ಅಹಲ್ಯೆಗೆ ತಿಳಿಯಬರಲು ಅವಳು ಕೂಡಲೆ ಅತನನ್ನು ಕರೆಸಿ ಹಾಗೆ ಮಾಡಕೂಡದೆಂದು ಹೇಳಿ ವರ್ತಕನ ಹೆಂಡತಿಗೆ ದತ್ತು ತೆಗೆದುಕೊಳ್ಳುವಂತೆ ಅಪ್ಪಣೆಮಾಡಿದಳು.

(ಮುಂದುವರಿಯುವುದು.)

ON LANGUAGE

Rev. Dr. C. F. Andrews, the esteemed Britisher who was dedicated to India, addressing the Mysore University Convocation in 1938, observed:

When I was teaching in the Punjab University more than thirty years ago, by far the greater proportion of those whom I taught came originally from the villages. They were the best brains in that generation. But I can hardly remember a single instance of one who went back to his own village in order to work for his village people. His English education had cut him off from his own kith and kin! Thus the fact became glaringly evident to me long ago, that the villages were being depleted of their best intellects in order to feed the elaborate machine by which the administration was being kept going.

A further fact struck me at once with dismay. I could not get a single student, who was living with me in our hostel, to speak to me in any other language but English! This was not due to any want of effort on my part. For I used to try very hard to speak to them in my own broken Urdu and Hindi, because I longed to be able to converse fluently in these two Indian languages; but the invariable result was that they answered me back in English, because their one desire was to learn English as rapidly as possible!

One more story may be mentioned. Once upon a time, in South India, I was asked to speak at an Old Students' gathering. The first thing that I noticed was the imitation of European methods in almost everything that was done. With a view to counteract this, I quite innocently suggested to the President that he should make his closing remarks in Tamil which was his own mother-tongue. But when he got up on his feet and tried to do so, he completely broke down and had to finish his speech in English! He acknowledged to me afterwards, with noble shame, that there was something strangely wrong with his education, when he could not speak even his own mother-tongue correctly!

Thus two very disturbing features came early to my notice. One was the manner in which the best intellectual life was being drained out of the villages into the towns. The second was that English had become nothing less than a craze and an obsession!

It must be remembered that these things about which I am speaking occurred many years ago. Mahatma Gandhi had not come back from South Africa, and the National Movement had not swept over the whole country, like a purifying flood, clearing away the debris. Yet in spite of all that has happened since, the divorce between the University and the village has by no means been set right. The English-educated still shun the village life and tend to become congested in the towns. Unemployment among them is increasing.

If I am asked impatiently whether the English language should be abandoned altogether, I should at once answer 'No'. For, as I have shown, it has had its own valuable uses. It has been the solvent, through its literature, of some of India's worst evils. It has also welded together, as nothing else could have done at the time, the diverse parts of India. Still further, it has brought India into touch with the vast outer world of thought where English is commonly spoken.

But now, this earlier phase is nearly over. English will still be taught, but it must no longer be the medium of instruction That should, in future, always be

(Continued on page 6.)

The Rationalist

KALIDASA

(Continued from last issue.)

Judged by this text, the Raghuvamsa is a Mahakavya par excellence. It consists of 19 cantos, and deals with the dynasty of Emperor Raghu, ancestor of Rama, the hero of the Ramayana. In nine cantos are described the lives of Dileepa, Raghu, Aja, and Dasaratha, six cantos deal with the ennobling life of Rama, and the last four deal with Rama's descendants, down to Agnivarna, on whose untimely death his ecient queen was placed by the Ministers on the vacant throne, to rule in the name of the unborn child.

The poem, as it has come down to us, ends there. It is rather an abrupt end, and has given rise to the suspicion that some concluding cantos may have been lost.

However the poem is a monumental historical narrative, simple, elegant, fluent, every stanza, set in whatever metre, flowing with effortless ease, each statement of the narrative being embellished by an apt illustration, apposite simile, or illuminating truth of nature or aspect of life, making each stanza scintillate like a gem-set ring, and the whole poem being like a jeweller's glass-case displaying lustrous jewellery, whose iridiscent glow attracts, cheers, and charms the connoisseur!

The first verse of Raghuvamsa, which is one of the shortest in Sanskrit, itself takes the mind to unknown regions.

"Vaagarthaaviva sampruktow vaagartha-
pratipattaye |
Jagatah-pitarow vande Parvatee-
Parameswarow ||"

It means,

"That they might bestow on me the power of significant speech, I bow to the parents of the World, Parvatee and Parameswara, whose beings are intertwined like Word and its Meaning."

Is it the Dwaita, Adwaita, or Vishishtaadwaita concept of God that he seeks to convey?

We said that Kalidasa never refers to himself in any of his works. He does refer to himself in Raghuvamsa in this wise;

"Where the Solar race of kings, and where my infinitesimal mind? It is as if I sought to cross the impassable ocean with the aid of a push-boat! I am a dullard aspiring for a poet's fame, and will evoke ridicule like a dwarf who stretches out his hand to pluck the fruit of a tall tree. Or since previous poets have dealt with this theme. I am only a thread passing through a pearl by a hole already bored in it by a diamond needle!"

He calls himself a "manda" or dullard, and that is all the biographical information that he vouchsafes to us? Were he a man of today, he would have written 3 volumes of his own biography!

He describes the greatness of the Raghus with a few deft touches:

"Despite my limited powers of expression, impelled by their great qualities, I shall delineate the history of the race of the Raghus, men who were pure-minded even from their very birth, who pursued things with diligence until they attained results, whose realms extended as far as the seas, whose chariots had right of way to the very gates of Naaka-Loka, who performed sacrifices as prescribed by the shastras, who entertained guests to their hearts' content,

who meted out due punishments for offences, who rose with the early dawn, who spoke little lest they should utter an untruth, who sought victories in order to win fame, who entered the married state that the dynasty may continue, who studied during boyhood and youth, enjoyed pleasures in early manhood, became ascetics as age set in, and gave up their mortal frame by means of Yoga in the end. May men of enlightenment hear and judge my work, for only fire can test the purity or otherwise of gold!"

For terseness the above description is unequalled in any literature!

His description of God in the 10th canto is even more brilliant.

Indra and the angels, harassed by Ravana, go to the abode of God, and pray to Him, whom words cannot describe, mind cannot see: "We bow to you, the triune-formed, the Creator, Protector, and Destroyer of the World. The rain-drop falling in different parts attains different qualities. So do You, though Yourself changeless. You are one, but are seen as many, like the crystal when associated with different colours. You are immeasurable, but you have measured the whole world. You have nothing to beg for, but every one begs of you. You are invincible, but you conquer every one. You are unseen, but You cause every thing that is seen. You abide in the heart, but You are far away. You have no desires, but You practise penance. You are the fountain of mercy, but You are untouched by sin. You are all-knowing, but You yourself are self-born. You are the Lord of all, but You have yourself no master. You are one, but You wear multitudinous forms. You are sung by the seven notes of music, You sleep in the seven seas, You are seen in the seven flames of the sacrificial fire. You are the sole refuge of the seven worlds. From You, as the four-faced Brahma arise the four Vargas, —Dharma, Artha, Kama, and Moksha, the four Yugas in Time, and the four Varnas of humanity. Yogis, with disciplined mind, seeking salvation, seek for Your luminous presence in their hearts. You are unborn, and yet take births. You have no desires, and yet destroy enemies. You are asleep, and yet alert. Who could know the exact truth about You? You are equal to enjoy the pleasures of the senses, or practise the hardest renunciation. You are equal to protect mankind, or to ignore them completely. As the many streams of the Ganges all fall into the great ocean, the many ways of worship prescribed by religions lead only to you. Men who, renouncing the worldly pleasures, dedicate their thoughts and deeds to You alone, receive salvation from You. We are unable to know the truths about the world and other creations of Yours which we actually see. Then how can we know all about You, who are unseen, and are to be known only by inference and the words of seers? Like the treasures of the sea, and like the light of the sun, Your marvellous achievements are beyond the powers of expression."

This is but a bare and bald translation of Kalidasa's original. Perhaps a Milton could bring out in English words the rhythm and sweep of the Sanskrit. The whole of philosophy, ancient and modern, eastern and western, is compressed within those few lines! And the man of such luminous brilliance calls himself a "manda"! He was, instead, a crowning example of what Carlyle defines as "Hero as Poet." His works adorn this land today. He himself adorned it 2000 years ago; and God seems to have broken the mould with which He made him!

G. R. JOSYER.

(*Continued from page 3.*)

the mother-tongue. Indian teachers must use the mother-tongue when they teach geography, history and mathematics; they must no longer employ the medium of English. I may use the imperative word 'must', because I have no doubt whatever that this step has at once to be taken.

Very soon, we may hope that the State will follow the example of the University and use the mother-tongue both in the Law Courts and in Government offices. Then we shall witness some of the best results of this important change, whereby a true independence will be reached by Indian manhood and womanhood, and one of the greatest barriers between the village and the University will be demolished.

It may be asked why I have spent so much time on this language problem. I have done so, because the critical moment has arrived to urge that in Mysore University itself this whole subject of the 'medium of instruction' should be thought out in a scientific manner, and steps taken to put things right. Mysore State is admirably adopted for this, because it is almost completely a one language area.

I would ask one very simple and obvious question; Is there any other country in the world except India where instruction is given from the school stage right up to the University through the medium of a foreign language? Personally, I cannot recall a single instance, nor can I remember any area, where the gulf has become so wide between the educated classes and the village people.

But the harm done by this foreign medium has gone far beyond the sphere of language and education. It has invaded other sides of life as well. Perhaps the most injurious has been the continental rise in the cost of living, without any compensating benefit to the common people. Artificial needs have been created by the rush of foreign articles into the market and these have ousted the homely things made by our own people. In this manner the old industries of the villages, only one by one, have been destroyed.

It has become a common-place to note how this has happened with regard to Lancashire cloth. Mahatma Gandhi had drilled into us the bad effect of such foreign expenditure. But the damage done has by no means stopped at articles of clothing. It has gone on to cover almost everything we use down to the smallest details of every day life.

I remember, long ago, the first occasion when I went down the Chandni Chowk at Delhi, in order to get some India-made things to send home as a gift to my sisters. To my horror, I found that every shop was full of cheap and tawdry foreign manufactured goods, which had been sent out by ship to India. Mr. Rudra, who was with me, had to take me down some side street before he could find a shop where I could obtain genuine handmade Indian goods. The injury done by such a one-sided process of trade has to be carefully noted. Those things which are exported to England, in exchange for these foreign manufactured articles, are taken out of the Indian soil in one way or other. That is to say, the raw products of India have been diminished in order to receive in exchange these goods from abroad. We have been diminishing instead of increasing our food values.

(*To be continued*)

Bound Volumes of the *Rationalist* of the ast 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom."

§ § §

Delhi 28-12-63

Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th. Munshi Ram Manohar Lal, Delhi-6."

§ § §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P.P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 33] Monday 10-6-1968 [Price 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ಮಹಾರಾಣಿ ಅಹಲ್ಯಾಬಾಯ್

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಇನ್ನೊಂದು ಸಂದರ್ಭದಲ್ಲಿ ಕಾಗ್ರ ಎಂಬ ಊರಿನಲ್ಲಿ ತಾಲ್ಪಡೆ ಮತ್ತು ಕರಂದಾಸ್ ಎಂಬ ಇಬ್ಬರು ಧನಿಕರಾದ ಪ್ರಜೆಗಳು ಮಕ್ಕಳಿಲ್ಲದೆ ಸತ್ತುಹೋದರು. ಅವರ ಪತ್ನಿಯರು ರಾಣಿಯ ಹತ್ತಿರಕ್ಕೆ ಬಂದು ಅವರ ಆಸ್ತಿಗಳನ್ನು ಅವಳಿಗೆ ಅರ್ಪಿಸಿ ತಾವು ತೀರ್ಥಯಾತ್ರೆಗೆ ಹೋಗಬೇಕೆಂದಿರುವುದಾಗಿ ತಿಳಿಸಲು ಅಹಲ್ಯಾಬಾಯಿಯು "ಭಗಿನಿಯರೆ, ನನಗೆ ದೇವರು ಕೊಟ್ಟಿರುವ ಭಾಗ್ಯವೇ ಸಾಕಾಗಿರುವವರಿಂದ ನಾನು ನಿಮ್ಮ ಹಣವನ್ನು ತೆಗೆದುಕೊಳ್ಳಬೇಕಾಗಿಲ್ಲ. ನಿಮ್ಮ ಆಸ್ತಿಗಳನ್ನು ನೀವೆ ನೀರಿಲ್ಲದ ಕಡೆಗಳಲ್ಲಿ ಕೊಳಗಳನ್ನು ಕಟ್ಟಿಸುತ್ತಲೂ ಅತಿಥಿಗಳು ಬರುವ ಕಡೆ ಧರ್ಮಸತ್ರಗಳನ್ನು ಕಟ್ಟಿಸುತ್ತಲೂ ಇತರ ಧರ್ಮಕಾರ್ಯಗಳಲ್ಲೂ ವಿನಿಯೋಗಿಸಿ ನಿಮಗೆ ಪುಣ್ಯವೂ ಪ್ರಜೆಗಳಿಗೆ ಉಪಕಾರವೂ ಆಗುವಂತೆ ಖರ್ಚುಮಾಡಿ ಎಂದು ಹೇಳಿಕಳುಹಿಸಿದಳು.

ಅಹಲ್ಯಾಬಾಯಿಯು ತನ್ನ ಸ್ವಂತ ಉಡಿಗೆತೊಡಿಗೆಗಳ ವಿಷಯದಲ್ಲಿ ಬಹಳ ನಿರಾಡಂಬರಳಾಗಿದ್ದಳು. ತನ್ನ ಸ್ವಂತಕ್ಕಾಗಿ ಖರ್ಚುಮಾಡುವುದರಲ್ಲಿ ಬಹಳ ಮಿತವಾಗಿದ್ದುಕೊಂಡು ಪ್ರಜೆಗಳಹಿತಕ್ಕಾಗಿ ಅವಳು ಯಥೇಷ್ಟವಾಗಿ ಖರ್ಚುಮಾಡುತ್ತಿದ್ದಳು. ಅವಳ ಸಂಸಾರದ ಒಂದು ಹಳ್ಳಿಯಲ್ಲಾಗಲಿ ಛಾವಿಕೊಳಗಳಿಲ್ಲದಂತೆ ಬಿಡಲಿಲ್ಲ. ಧರ್ಮ ಸತ್ರಗಳಿಲ್ಲದಿರಲಿಲ್ಲ. ನಾನಾ ಕಡೆಗಳಲ್ಲಿ ದೇವಾಲಯಗಳು ಕಟ್ಟಲ್ಪಟ್ಟವು. ಹಿಂದುಸ್ಥಾನದ ಸಮಸ್ತ ಯಾತ್ರಿಕರೂ ನಿಯತವಾಗಿ ಹೋಗಿ ಬರತಕ್ಕ ಪ್ರಯಾಗ ಕ್ಷೇತ್ರದಲ್ಲಿರುವ ವಿಷ್ಣುಪಾದವೆಂಬ ಪವಿತ್ರಸ್ಥಾನಕ್ಕೆ ಅವಳು ಸುಂದರವಾದ ದೇವಾಲಯವನ್ನು ಕಟ್ಟಿಸಿರುವಳು. ಅದು ಈಗಲೂ ನಾನಾದೇಶಗಳ ಯಾತ್ರಿಕರ ಮೆಚ್ಚಿಕೆಗೆ ಪಾತ್ರವಾಗಿ ಅವಳ ಕೀರ್ತಿಯನ್ನು ಅವಿಚ್ಛಿನ್ನವಾಗಿ ಎಲ್ಲಾಕಡೆಯೂ ಹರಡುತ್ತಿರುವುದೆ

ಮನುಷ್ಯರಿಗೆ ಮಾತ್ರವಲ್ಲದೆ ಪಶುಪಕ್ಷ್ಯಾದಿಗಳಿಗಾಗಿಯೂ ಅವಳು ಧರ್ಮಗಳನ್ನು ಮಾಡುತ್ತಿದ್ದಳು. ಒಂದೊಂದು ಗ್ರಾಮದಲ್ಲಿಯೂ ಅವಳು ದನಗಳ ಮೇವಿನಾಗಿ ಹೊಳೆಗಳನ್ನು ಬಿಡಿಸಿದ್ದಳು. ಮತ್ತು ಅನೇಕ ಊರುಗಳಲ್ಲಿ ಅವುಗಳಿಗೋಸ್ಕರ ಪಿಂಜ್ರಾಪೋಲುಗಳನ್ನು ಸ್ಥಾಪಿಸಿದಳು.

ಹೀಗೆ ಸ್ತ್ರೀಧರ್ಮಪರಾಯಣಳಾದ ಅಹಲ್ಯಾಬಾಯಿಯು ಪಶುಪಕ್ಷಿ ಮೃಗಾದಿಗಳೂ ತನ್ನಿಂದ ಉಪಕಾರವನ್ನು ಹೊಂದುವಂತೆ ತನ್ನ ರಾಜ್ಯಭಾರದ ಮೊದಲಿನಿಂದ ಕೊನೆಯವರೆಗೂ ಧರ್ಮಕೆಲಸಗಳಲ್ಲಿ ನಿರತಳಾಗಿ ತಾನು ಕೃತಾರ್ಥಳಾಗಿ ಜಗತ್ತಿನಲ್ಲಿಯೂ ಅತುಲವಾದ ಭಕ್ತಿಪ್ರೀತಿಗಳನ್ನು ಸಂಪಾದಿಸಿ ೧೭೯೫ ನೇ ಇಸವಿಯಲ್ಲಿ ಮಹಾರಾಣಿ ಅಹಲ್ಯಾಬಾಯಿಯು ಪರಲೋಕವನ್ನು ಹೊಂದಿದಳು. ಅವಳ ಕೀರ್ತಿಯು ಈ ನೂರಾರು ವರ್ಷಗಳಿಂದಲೂ ದಿಗಂತವಿಶ್ರಾಂತವಾಗಿ ಭರತಖಂಡದ ನಾನಾಕಡೆಗಳಲ್ಲಿ ಜನರೆಲ್ಲರಿಗೂ ಚಿರಸ್ಮರಣೀಯವಾಗಿರುವುದು.

ಅಶ್ಲೀಲ ಸಾಹಿತ್ಯ

ಮಾನ್ಯರೇ,

ಕೆಲವು ದಿನಗಳ ಹಿಂದೆ ನಗರದ ಪೊಲೀಸರು ಅಶ್ಲೀಲ ಚಿತ್ರಪಟ ಹಾಗೂ ಅಶ್ಲೀಲವೆನಿಸುವ ಪುಸ್ತಕದ ಅಂಗಡಿಗಳ ಮೇಲೆ ಧಾಳಿ ನಡೆಸಿ ಅವನ್ನು ವಶಪಡಿಸಿಕೊಂಡರೆಂದು ಅನೇಕ ಪತ್ರಿಕೆಗಳು ವರದಿಮಾಡಿದವು

ಇತ್ತೀಚಿನ ಕೆಲವು ಪುಸ್ತಕಗಳನ್ನು ನೋಡಿದರೆ ನಮ್ಮ ಸಾಹಿತ್ಯ ಎಷ್ಟು ಕೀಳುಮಟ್ಟಕ್ಕೆ ಇಳಿಯುತ್ತಿದೆ ಎಂಬುದನ್ನು ಕಾಣಬಹುದು. ಕನ್ನಡದ ಕೆಲವು ಬರಹಗಾರರು ಕಾದಂಬರಿಕಾರರೆಂದು ಬರೆದುಕೊಂಡು ಅತ್ಯಂತ ಕೀಳುಮಟ್ಟದ ಬರೀ ಕಾಮಪ್ರಚೋದನೆಯೇ ಮುಖ್ಯಗುರಿಯಾಗಿಟ್ಟುಕೊಂಡು ಪುಸ್ತಕಗಳನ್ನು "ವಯಸ್ಕರಿಗೆ ಮಾತ್ರ" ಎಂಬ ಜಾಹಿರಾತನ್ನು ಪುಸ್ತಕದ ಒಳಗೆ ಮುದ್ರಿಸಿ, ವ್ಯಾಪಾರ ಮಾಡುತ್ತಿದ್ದಾರೆ. ನಗರದ ಎಲ್ಲೆಡೆಯಲ್ಲೂ ಇಂತಹ ಕೃತಿಗಳಿಗೆ ಇರುವ ವಿಶೇಷ ಬೇಡಿಕೆಯನ್ನು ನೋಡಿ ನಮ್ಮ ಜನತೆಯ, ಮುಖ್ಯವಾಗಿ ಯುವಜನರ, ಅಭಿರುಚಿ ಎಷ್ಟು ಅಧಃಪತನಕ್ಕೆ ಇಳಿಯುತ್ತಿದೆ ಎಂದು ವಿಚಾರಪ್ರಿಯರೆಲ್ಲಾ ವಿಷಾದಿಸಬೇಕಾಗಿದೆ.

ಸಾಹಿತ್ಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಶೀಲ ಹಾಗೂ ಅಶ್ಲೀಲದ ಪ್ರಶ್ನೆ ಹಳೆಯದು. ಯಾವುದು ಅಶ್ಲೀಲ ಎಂದು ನಿರ್ಧರಿಸುವುದು ತುಸು ಕಷ್ಟಕರವಾದ ವಿಷಯವಾದರೂ ಈಗ ಬರುತ್ತಿರುವ ಕೀಳುಕೃತಿಗಳನ್ನು (ಸಾಹಿತ್ಯದ ಯಾವಂಶವೂ ಇಲ್ಲದಿರುವುದನ್ನು) ಗಮನಿಸಿದರೆ ಈ ಬಗ್ಗೆ ಶೀಲ ಹಾಗೂ ಅಶ್ಲೀಲದ ಪ್ರಶ್ನೆಯೇ ಏಳಲಾರದು.

ಕಾಮ ಪ್ರಚೋದನೆಯೇ ಮುಖ್ಯ ಗುರಿಯುಳ್ಳ, ಕತೆ ಅಥವಾ ಕಾದಂಬರಿಯೇ ಅಲ್ಲದೆ, ಕೀಳು ಮಟ್ಟದ ಅಭಿರುಚಿಯನ್ನು ಯುವ ಜನರಲ್ಲಿ ಪ್ರಚೋದಿಸುವ ಕೃತಿಗಳು ಇಂತಹ ಲೇಖಕರುಗಳಿಗಾಗಲಿ, ಕನ್ನಡ ಸಾಹಿತ್ಯಕ್ಕಾಗಲೀ ಒಳ್ಳೆಯ ಹೆಸರು ತರುವಂತಹುದಲ್ಲ.

ಆದರೆ ಇಂದಿನ ಕೆಲವು ಕೀಳು ಪುಸ್ತಕಗಳನ್ನು ನೋಡಿದರೆ ಮೇಲಿನ ಯಾವೊಂದು ಗುಣವನ್ನೂ ಹೊಂದದೆ ಬರಿ ಹಣದಾಸೆಗಾಗಿ ರಚಿಸಿದ ಕಗ್ಗಗಳು ಎಂಬುದು ಎಂತಹವರಿಗಾದರೂ ಗೊತ್ತಾಗುತ್ತದೆ.

ಇಂತಹ ಮಾನಸಿಕ ಹಾಗೂ ದೈಹಿಕ ಆರೋಗ್ಯಕ್ಕೆ ಹಾನಿಕರವಾದ ಪುಸ್ತಕಗಳನ್ನು ಹೊಸ ಪರಂಪರೆಯ ಯುವಜನರು ಬಹಿಷ್ಕರಿಸಿ ಒಳ್ಳೆಯ ಸಾಹಿತ್ಯಾಭಿರುಚಿಯನ್ನು ಬೆಳಸಿಕೊಳ್ಳಬೇಕು.

* * *

ಒಳ್ಳೆಯ ಸಾಹಿತ್ಯ ಇದ್ದರೆ ತಾನೆ!

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

WHO DISCOVERED AMERICA ?

Sir,-I read recently an excerpt from The New York Times captioned "Who Discovered America?" The decoding of the Brazilian inscription is said to have shown that Phoenicians visited Brazil in 2000 B.C. Many seafaring nations could have visited America long before Columbus was born Gherman Dryubin in an article in The Hindu, dated 24th December, 1967, reviewing the work of the Soviet Geographer and Anthropologist, Yuri Reshitov regarding the Indians being the earliest Navigators about 20,000 years ago, concludes: "It was in India that the thousands of years seafaring experience led to the creation of catamaran type vessels, pictures of which may be seen on the walls of temples. No less than 5,000 years ago, the ancient Indians had vessels that could accommodate hundreds of people. Ancient Indian seafarers visited in those days South Arabia, Madagascar, East Africa and possibly America.

While claims could be laid by many seafaring races for having discovered America in their own day and in their own way, the very builders (it is clearly emerging of the civilization of Pre-Columbian America were Hindus, who migrated in the distant past to the far-away Paathaala Loka and left there the undying mark of a culture so unique, peeping out even now through the mouldering mass of myths and material evidence, which ravages of Time or perversions prejudice could not totally efface or distort.

SAMANANDA.

BEEF EATING

Sir,—There is a controversy over a Minister's statement about beef-eating in Vedic times. A few days back Sri Jagadguru of Kanchi said wisely that there was no such thing as a Vedic period. As Gandhiji put it the cow is our foster mother and in eating its flesh we should have compunction. This could be felt by every one by the chord of sympathy set in our system by nature.

To consult the scriptures for everything is likely to land us in a predicament met by a devout Christian, who first thing in the morning used to open the Holy Bible at random thrice, note the first line on each page and put them in order and act accordingly. One fateful morning to his consternation the first opening read: "Jotham went and hanged himself" and second: "Go and do thou likewise" and the last alas! was more emphatic "what thou doest do quickly."!

To hark back to scriptures or antiquity whenever faced with a simple question of heart and conscience is to evade the issue. Our conduct must be based upon our instinctive sympathies and by conscientiously developing nobler qualities than our forbears, to build up a better civilization than the past could boast of.

SAMANANDA.

FOR SALE

1. One new "LAWKIM" ½ H.P. Motor, Single Phase, unused.
2. One "HIGGS" ½ H.P. Motor, Single Phase, used, is also available,

Apply to :-

CORONATION PRESS,

The Rationalist

ON LANGUAGE

(Continued from last issue)

Rev. Dr. C. F. Andrews, the esteemed Britisher who was dedicated to India, addressing the Mysore University Convocation in 1938. observed :

This process of deterioration has to be gradually reversed. The nutrition which comes from Indian agriculture and husbandry must be conserved. Whatever articles of dress or furniture are needed must as far as possible be produced in India itself. Only in this way can the life-blood of the Indian villages flow freely again and some prosperity return to those who are now living almost below the level of subsistence.

I have noticed with the greatest pleasure and satisfaction, as I have gone about the country, in Mysore State, that already industrial power through electricity has been spread to many village areas. Handicrafts have been revived in country districts. What I am, therefore, urging this morning is nothing new to Mysore. For under H. H. the Maharaja and the Dewan, who have this so much at heart, the State has already begun to show a wholesome change in this direction such as I have not seen in any other part of India. My point is that now is the most critical time for a further step forward to be made. A general movement is needed, all over India, far in advance of anything that has been seen hitherto. A silent peaceful revolution is required, if violent changes are to be avoided.

We come now to the last evil that needs to be entirely swept away. Hitherto, as we have seen, an inferior imitation of the West has been the uninspiring aim set before us. This has left behind it what Mahatma Gandhi has rightly called a 'slave mentality'. With mighty blows, he has broken the chain which bound us fast with this strange mental subjection. The general effect of his appeal throughout the country has already been amazing; and yet in the Universities themselves a cautious conservatism still holds away which is desperately hard to break. Here, in the Universities, has been the stronghold of this Western obsession; and therefore I welcome this morning an opportunity of striking another blow for freedom.

I know that, in doing so I have with me the hearts of all who are young and of many also who are old. But I would repeat again and again, we are not living today in a normal world. The time is short. We have already passed through one world war, in a single generation, and are on the brink of another. Therefore, in these matters, we must aim at a radical change of heart, which must be nothing less than drastic; for we have to keep pace with the crisis in the midst of which we are living. We cannot go on in an easy, slip-shod manner, while the whole world around us is aflame. The revolution has come to our own doors. We have to appeal to the power of sacrifice in the heart of youth to make a supreme effort; and if we do this, we must be ready for sacrifice ourselves. The older generation must not throw the whole burden on the young.

A short time ago, I was talking over this whole subject with Swami Abinashaananda, one of the oldest members of the Ramakrishna Mission. He said to me, "I was born in a village and spent all my boyhood there. My English education, in Madras,

cut me off from my own village people. Only now in these latter years, as a Swami, have I been welcomed back again with open arms." "How well," he continued, "I remember that village life! How dear it was to me! There was something precious in it, that we have almost lost today!"

I asked him to tell me what this was, and he replied, "We truly loved one another and shared everything in common. But now we have lost this joy of fellowship. Another more selfish spirit has entered. We, who are educated, have acquired new tastes and new habits, which have separated us from our own people. We hear a great deal about rural reconstruction nowadays, and this has its importance; but it is the old spirit of village brotherhood that needs most of all to be revived. We have to come back, both to our faith in God, and to our trust in one another."

His words, which were spoken with the deep sincerity of a man of religion, reminded me of my own early days at Cambridge nearly fifty years ago, when I too at one time began to feel actually the change from my home surroundings owing to the new intellectual environment of the University. One thing saved me at that time from moral disaster. It was the touch I had with poor people. In the slums of South East London, among the very poorest, there was a College Settlement, where I could go down for a week end, or during the vacation, and live among those who were facing problems of suffering and poverty that were far harder to solve than mathematics. These poor people had kept their simple faith in God and they helped me to keep mine. Through my love for them, in the midst of all their hardships, so bravely borne, I was able to love God also. So, when my University days were over, this College Settlement, in the midst of the poor of South East London, became my home; and the most fruitful days in all my life were spent there learning to understand the needs and sufferings of the poor. I should never have understood India's poverty, if I had not lived thus as a poor man among the poor in my own country.

My thoughts, therefore, have naturally been directed to this experience of poverty in my early days. For this drew me as with a magnet to the side of Mahatma Gandhi in South Africa, because it was clear to me in a moment that he had sacrificed everything for the cause of the poor. The same thoughts drew me also to Gurudeva Rabindranath Tagore, who has for more than fifty years devoted himself with a heart full of love to the poverty-stricken villagers in his own province of Bengal.

I have gone on to wonder, since coming to Mysore State, whether there might not be formed an Asram or Settlement not unlike what I have lived in at Santiniketan and also at Sabarmati and Wardha,—similar also to Kingsley Hall in the east end of London, where Mahatma Gandhi lived when he went over for the Round Table Conference. For even then he would not lose touch with the poorest of the poor, and he found a home at Kingsley Hall, under the care of Muriel Lester, which was nearest to his heart's desire.

(To be Continued).

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1-25.
Life of Saint Anantarya, in English and Hindi.	1-00.

CONDUCT OF LIFE

G. R. JOSYER.

Long millions of years ago the earth was born by act of God, or in the course of Nature. In course of time, that too millions of years ago, life began in it, and man took birth. According to Indian tradition man's birth is millions of years ago. In the purblind conception of so-called modern scholars it is only a few thousand years ago. The men of those early times were also men with physical powers, and instinct, emotion, mind, heart, training and experience. They developed them, and the lessons from life that they drew have gone the round of the globe and been passed down from generation to generation. By suffering and sweat they discovered certain truths, the knowledge of which they have passed down so that it may make life easier and happier for all. They are not the precepts of one sage, saint or philosopher, or of one generation of men, but they gathered wisdom of generations of thinkers and seers. Sanskrit which admittedly is the most ancient and most extensive of the literatures which have come down to us from the past, is honey-combed with the nectarine drops of that wisdom. Its Upanishads, Puranas, Shukraniti, Viduraniti and Chanakyaniti, and Manu's magnificent Code, are treasure-caskets of advice, precepts, counsels, warnings and admonitions, which make for a happy life. Those principles have since been adopted, and echoed, by thinkers of other lands and peoples.

The child born according to its fate or heredity has got certain traits, instincts and tendencies latent in its tender frame. They have to be scraped, pruned, trained and shaped into good form carefully. Otherwise they will grow wild and raise the child into a boor, a cad, or a villain.

Badness in men, the ancients resented like poison:

"The serpent is cruel, the villain is cruel. The serpent can be protected against by herbs and charms. But there is no protection against the villain!"

"They are good men who, regardless of their own interests, do good to others. They are ordinary men who do good to others, without prejudice to their own interests. They are human devils who do evil to others for their own benefit. But those who injure others wantonly, for nobody's benefit, we do not know what to call them!"

They said that man had to be tested like gold:

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

They said that the man of good qualities is fit to live; the man of virtuous deeds is fit to live; and that the man who has neither qualities nor virues is better dead.

"Fire may be quenched by means of water. The noon-day sun may be warded off by means of an umbrella, The elephant in *must* may be curbed by a sharp goad. The ox and ass may be controlled by a rod. Disease may be cured by medicines. Even poison may be subdued by herbs and amulets. Thus everything has an antidote. But a self-willed brute of a man has no antidote whatever!"

"Men urged by greed do not care either for elders or kinsmen, Men urged by lust have neither fear nor shame. Men urged by hunger consider neither the taste nor the cooking. Men who are a prey to their senses get neither happiness nor sleep. Therefore we should avoid those passions."

(To be continued.)

WHY WORRY FROM WHITE PATCHES ?

Our well-tested Ayurvedic "Amrit Buti" which gives full benefit on white patches is famous totally since 1946. Only 3 days application of our this medicine, the colour of the white patches begin to change. In this long period thousands have been benefited and we have received large number of testimonial papers. Write full details of white patches and place order soon and see how it is strong. For publicity one phial external medicine is given free of cost. Stock limited, place order soon and do not miss this golden opportunity. Beware of imitators.

GREY HAIR

After a great research the medicated and scented Ayurvedic "Grey Halt" hair oil has been prepared from several kinds of Indian green herbs which check the hair from greying and proved much useful in turning the grey hair into black colour. We have received a large number of testimonials. If you want to see your grey hair black, then must try once.

Price Rs. 9-00 — For one phial.
Three phials Rs. 25-00.

VIJOY CHIKITSA KENDRA
P.O. KATRISARAI (GAYA.)

FREE GIFT !!
TERELENE PIECE
OF YOUR CHOICE COLOUR
FOR PANTS, SHIRTINGS & BUSH SHIRTINGS

One Piece Price Rs. 14/- only. Postage and packing extra. For full suit price Rs. 25/- only. Postage and packing free. For one piece Fountain pens will be sent as free gift. Dressy must write for the V.P.P. at once as stock is limited.

SHRI SHANKAR KENDRA
P.O. LAL BIGHA. (GAYA).

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page	...	Rs. 50 per insertion
Half Page	...	" 25 "
Quarter Page	...	" 15 "

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

HISTORY OF MYSORE AND YADAVA DYNASTY
by G. R. JOSYER, M.A., F.R.E S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.
"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Rs. 10/-

"Sringara Prakasha" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha Vol. II."

* * *

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, I copy "Sanskrit Wisdom", by G.R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I:

Kindly send the following books by V.P.P :

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* * *

Kindly supply us Bhojaraja's Shringara Prakasha

3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* * *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

* * *

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 copy.
Please suppl Sanskrit Wisdom 3 copies

* * *

SANSKRIT PUSTAK BHANDAR, Calcutta:

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.
Please supply 2 copies Shringara Prakasha.

* * *

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G. R. Josyer 5 copies.
Please supply History of Mysore 6 copies.

* * *

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVIII No. 34-35] Monday 17-6-68 & 24-6-1968 [PRICE 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

CHESS GENIUS 7 YEAR-OLD

If all parents answered the questions of their three-year olds with patience and understanding, innumerable geniuses would probably be the result. Scientists who deal with the phenomenon of exceptional and early aptitude in children believe they have found clues which show that most geniuses and highly talented persons received planned instruction between the age of three and six. No genius, they say, could develop his talents entirely on his own. Yet unfortunately, talented children are usually unable to develop their full prowesses due to lack of the proper guidance.

The parents of little Jutta Hempel, however, the 7½-year old "chess geuius" from Flensburg in the Federal Republic of Germany, carefully followed the suggestions of educators and psychologists. That Jutta was able to pull on an impressive match against the German chess champion Hans Joachim Hecht (40 moves) at the age of five is certainly due in part to hereditary factors as her father is an extremely good chess player and her grandfather was once the chess champion of the Russian Czar's court. But would this talent have developed without the father's loving understanding and care?

"Papa, what are you doing?" – this question of the three-year old child as she watched her father play chess was not considered bothersome as it possibly would in thousands of similar cases in other families. The father took the little girl on his lap and explained the different figures to her. Only a few days later, thus business-man Hermann Hempel, his daughter not only knew the names of the figures, She also knew where they belonged. Six months later, she was her father's serious opponent!

In June 1966, not quite six, she participated in a public competition and reached considerable standing. On November 27, 1966, she played against 12 opponents, hitherto unknown to her. The final standing . 9·2 . 2·5. And in front of the camera of an American newsreel, she won simultaneously at ten boards 0 : 1! She has meanwhile played in front of television camaras four times and the international press reported in great length on each checkmate which the "wonder child" imposed on well-known opponents.

Jutta takes such exeitement entirely in her stride. Unimpressed by all the going-on, she hops relaxed from one board to the next. At home, she likes to play with her dolls just as much as working on complicated chess moves. And at school, she shows no weakness in other subjects such as is often witnessed in one-sided apt i tudes.

Yet in order to keep their daughter's freshness, the parents have decided that she will not participate in competitions this year. Carefree, the highly-gifted child will continue to develop its chess talent under her father's supervision and will possibly participate in open tournaments in 1969.

HORST BECK,

FOR SALE

1. One new "LAWKIM" ½ H.P. Motor, Single Phase, unused.
2. One "HIGGS" ½ H.P. Motor, Single Phase, used, is also available.

Apply to :–

CORONATION PRESS,

ಝಾನ್ಸಿ ರಾಣಿ

ಮಧ್ಯ ಇಂಡಿಯದಲ್ಲಿ ಝಾನ್ಸಿ ಎಂಬೊಂದು ಸಣ್ಣ ರಾಜ್ಯ ವಿತ್ತು. ಅಲ್ಲಿ ಗಂಗಾಧರರಾವ್ ಎಂಬ ಮರಾಟಿ ರಾಜನು ಇಂಗ್ಲೀಷರಿಗೆ ಅಧೀನನಾಗಿ ಆಳುತ್ತಿದ್ದನು. ಅವನು ೧೮೫೩ ನೆ ಇಸವಿಯಲ್ಲಿ ಮರಣಹೊಂದಿದನು. ಮರಣಕ್ಕೆ ಮುಂಚೆ ಅವನು ಇಂಗ್ಲೀಷ್ ಸರ್ಕಾರದವರ ಸಮ್ಮತಿಯನ್ನು ಪಡೆದು ಒಬ್ಬ ಹುಡುಗನನ್ನು ದತ್ತು ತೆಗೆದುಕೊಂಡು ಅವನಿಗೆ ವಯಸ್ಸು ಬರುವವರಿವಿಗೂ ತನ್ನ ರಾಣಿಯು ರಾಜ್ಯಭಾರ ಮಾಡಬೇಕೆಂದು ಗೊತ್ತುಮಾಡಿದನು. ಆದರೆ ಅವನು ಸತ್ತುಹೋದ ಮೇಲೆ ಗವರ್ನರ್ ಜನರಲ್ ಲಾರ್ಡ್ ಡಾಲ್‌ಹೌಸಿಯು ದತ್ತುವನ್ನು ಅಂಗೀಕರಿಸುವದಿಲ್ಲವೆಂದು ಹೇಳಿ ರಾಜ್ಯವನ್ನು ಬ್ರಿಟಿಷರ ಆಳ್ವಿಕೆಗೆ ಸೇರಿಸಿಕೊಂಡುಬಿಟ್ಟನು.

ಅಬಲೆಯಾದ ರಾಣಿಯು ಮಗನನ್ನು ಕರೆದುಕೊಂಡು ರಾಜ್ಯದ ಹೊರಗೆ ಒಂದು ಊರಿನಲ್ಲಿ ದುಃಖಿತಳಾಗಿ ವಾಸಮಾಡಿಕೊಂಡಿದ್ದಳು. ಗಂಡನೂ ಹೋಗಿ ರಾಜ್ಯವೂ ಹೋಗಿ ಬ್ರಿಟಿಷರಿಂದ ತನಗೆ ಈ ಅವಸ್ಥೆಯು ಬಂದಿತಲ್ಲಾ ಎಂದು ಅವರನ್ನು ಶಪಿಸುತ್ತಿದ್ದಳು.

ಆ ಕಾಲದಲ್ಲಿ ಇಂಡಿಯದಲ್ಲಿ ಬ್ರಿಟಿಷರ ಕಡೆಯ ವೈಸ್ರಾಯಾಗಿದ್ದ ಲಾರ್ಡ್ ಡಾಲ್‌ಹೌಸಿಯು ಮಕ್ಕಳಿಲ್ಲದೆ ಮೃತರಾದ ನೇಟಿವ್ ರಾಜರುಗಳ ರಾಜ್ಯಗಳನ್ನೆಲ್ಲಾ ತೆಪ್ಪನೆ ತಮ್ಮ ಆಳ್ವಿಕೆಗೆ ಸೇರಿಸಿಕೊಂಡುಬಿಡುತ್ತಿದ್ದನು. ಅನೇಕ ರಾಜ್ಯಗಳನ್ನು ಅವನು ಹೀಗೆ ಸೇರಿಸಿಕೊಂಡು ಬಿಟ್ಟಿದ್ದುದರಿಂದ ಬಹುಮಂದಿ ಪ್ರಜೆಗಳಿಗೂ ರಾಜರುಗಳಿಗೂ ಇಂಗ್ಲೀಷರ ಮೇಲೆ ದ್ವೇಷ ಹುಟ್ಟಿ ದೇಶದ ನಾನಾ ಕಡೆಗಳಲ್ಲಿ ಹರಡುತ್ತಿದ್ದಿತು. ಇವರಂತೆ ಝಾನ್ಸಿರಾಣಿ ಲಕ್ಷ್ಮೀಬಾಯಿಯೂ ತನಗೆ ಬ್ರಿಟಿಷರಿಂದ ಆದ ದ್ರೋಹಕ್ಕಾಗಿ ಅವರ ಮೇಲೆ ಮುಯ್ಯನ್ನು ತೆಗೆಯಬೇಕೆಂದು ಮನಸ್ಸಿನಲ್ಲಿ ಮಾಡಿಕೊಂಡಿದ್ದಳು. ಅವಳ ಹಿಂದಿನ ಅಧಿಕಾರಿಗಳೂ ಆ ಪುರದ ಪ್ರಜೆಗಳೂ ರಾಜಭಕ್ತಿ ಪುರಸ್ಸರವಾಗಿ ಅವಳಿಗೆ ತಮ್ಮ ತನುಮನಧನಗಳನ್ನು ಒಪ್ಪಿಸಿ ಪುನಃ ರಾಜ್ಯಸಾಧನೆಗಾಗಿ ಪ್ರಯತ್ನ ಮಾಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತಿದ್ದರು. ಅವರುಗಳ ಒತ್ತಾಸೆಯನ್ನು ಹೊಂದಿ ರಾಣಿಯು ಗೋಪ್ಯವಾಗಿ ಒಂದು ಸೈನ್ಯವನ್ನೂ ಯುದ್ಧಸಾಮಗ್ರಿಗಳನ್ನೂ ಶೇಖರಿಸಲು ಆರಂಭಿಸಿದಳು.

ಹೀಗೆ ಉತ್ತರ ಇಂಡಿಯದ ಅನೇಕ ಭಾಗಗಳಲ್ಲಿ ಬ್ರಿಟಿಷರ ಮೇಲಿನ ದ್ವೇಷವು ಹೊಗೆಯಾಡುತ್ತಿದ್ದುದು ೧೮೫೭ನೇ ಇಸವಿಯ ಆರಂಭದಲ್ಲಿ ಥಟ್ಟೆಂದು ಉರಿಯೆದ್ದಿತು. ಮೀರಟ್ ಎಂಬ ಕಂಟೋನ್ಮೆಂಟಿನಲ್ಲಿ ಇಟ್ಟಿದ್ದ ನೇಟಿವ್ ಶಿಪಾಯಿಗಳು ದಂಗೆ ಎದ್ದು ಮೂರು ಮಂದಿ ಯೂರೋಪಿಯರ್ ಹುದ್ದೇದಾರರನ್ನು ಕೊಂದುಹಾಕಿದರು. ಈ ದಂಗೆಯನ್ನು ಅಡಗಿಸಲು ಗ್ವಾಲಿಯರ್ ಮಹಾರಾಜರು ಕಳುಹಿಸಿದ ಸೈನ್ಯವು ತಮ್ಮ ಅಧಿಕಾರಿಗಳ ಆಪ್ಪಣೆಯನ್ನು ನಡೆಸುವದಿಲ್ಲ ವೆಂದು ಹೇಳಿಬಿಟ್ಟು ತಾವೂ ದಂಗೆಯೆದ್ದಿದ್ದ ಮೀರಟ್ ಸೈನಿಕರೊಡನೆ ಕೂಡಿ ಇಂಗ್ಲೀಷರನ್ನು ಹೊಡೆಯುವದಾಗಿ ತಿಳಿಸಿತು. ನಂತರ ಗ್ವಾಲಿಯರಿನ ಮಹಾರಾಜಾ ಸಿಂಧ್ಯನು ಆಗ್ರಾವಿಗೆ ಹೋಗಿ ಇಂಗ್ಲೀಷರಿಗೆ ಒತ್ತಾಸೆಯಾಗಿ ನಿಂತರೂ ಅವನ ಹೆಚ್ಚುವಾಲು ಸೈನಿಕರೆಲ್ಲರೂ ಕಾಪುರದ ಹತ್ತಿರ ಇಂಗ್ಲೀಷರನ್ನು ಕೊಲ್ಲಿಕೊಡಿಯುತ್ತಿದ್ದ ನಾನಾಸಾಹೇಬನ ಕಡೆಗೆ ಸೇರಿಕೊಂಡರು.

ಈ ಸಮಯದಲ್ಲಿ ರಾಣಿ ಲಕ್ಷ್ಮೀಬಾಯಿಯೂ ತನ್ನ ಸೇನೆಯನ್ನು ಕರೆದುಕೊಂಡು ಇಂಗ್ಲೀಷರನ್ನು ವಿರೋಧಿಸಲು ಮೀರಟ್ಟಿನಲ್ಲಿ ದಂಗೆಯೆದ್ದಿದ್ದ ಹಿಂದೂ ಮತ್ತು ಗ್ವಾಲಿಯರ್ ಶಿಪಾಯಿ ಸೈನ್ಯಗಳ ಕಡೆಗೆ ಹೊರಟಳು. ಆ ಶಿಪಾಯಿಗಳು ಅವಳನ್ನೂ ಅವಳ ಸೈನ್ಯವನ್ನೂ ಅತ್ಯಾದರದಿಂದ ಬರಮಾಡಿಕೊಂಡರೆಂದು ಹೇಳಬೇಕಾದುದಿಲ್ಲ. ಝಾನ್ಸಿ ರಾಣಿಯು ಉತ್ತಮಕುಲದಲ್ಲಿ ಹುಟ್ಟಿದವಳಾಗಿಯೂ ಮಹಾರಾಷ್ಟ್ರದ ರಾಜಮನೆತನಗಳಲ್ಲಿ ಮುಖ್ಯವಾದುದಕ್ಕೆ ಸೇರಿದ್ದವಳಾಗಿಯೂ ಎಲ್ಲರಿಗೂ ಗೌರವಾರ್ಹಳಾಗಿದ್ದಳು. ಅಲ್ಲದೆ ಇಂಗ್ಲೀಷರ ದೌರಾತ್ಮ್ಯದಿಂದ ತನ್ನ ರಾಜ್ಯವನ್ನು ಕಳೆದುಕೊಂಡು ದಿಕ್ಕೆಟ್ಟಿದ್ದಳು. ಅವಳು ಈಗ ಸೈನ್ಯದೊಡನೆ ಇಂಗ್ಲೀಷರನ್ನು ಎದುರಿಸಲು ತಮ್ಮ ಜೊತೆಗೆ ಸೇರಿದುದು ಅವರಿಗೆ ಅತುಲವಾದ ಸಂತೋಷವನ್ನೂ ಉತ್ಸಾಹವನ್ನೂ ಉಂಟುಮಾಡಿತು. ಅದರಲ್ಲೂ ಗ್ವಾಲಿಯರ್ ಸೈನ್ಯದವರು ಮರಾಟಿಯವರಾಗಿದ್ದರಿಂದಲೂ ಮಹಾರಾಜ ಸಿಂಧ್ಯನು ಇಂಗ್ಲೀಷರ ಕಡೆ ಸೇರಿಕೊಂಡು ತಮಗೆ ನಾಯಕ ನಿಲ್ಲದಿದ್ದರಿಂದಲೂ ಇವಳಲ್ಲಿ ಪರಮಭಕ್ತಿಯಿಂದಲೂ ಆದರದಿಂದಲೂ ನಡೆದುಕೊಂಡು ಅವಳನ್ನೇ ತಮಗೂ ನಾಯಕಿಯಾಗಿ ಮಾಡಿಕೊಂಡು ಇಮ್ಮಡಿಯಾದ ಪರಾಕ್ರಮದಿಂದ ಕೂಡಿಪವರಾದರು. ಇಂಗ್ಲೀಷರು ತನಗೂ ತನ್ನ ಮಾತೃಭೂಮಿಗೂ ಮಾಡಿದ್ದ ಅಪರಾಧಗಳಿಗಾಗಿ ಅವರನ್ನು ದಂಡಿಸಿ ಪರಿಹಾರವನ್ನು ಪಡೆಯಬೇಕೆಂದು ಈ ಸುಖಾರ್ಹಳಾದ ಹೆಂಗಸು ರಾಜಭೋಗಗಳನ್ನು ಬಿಟ್ಟು ಯುದ್ಧರಂಗಕ್ಕೆ ಬಂದು ದನ್ನು ನೋಡಿ ಯಾವ ಹಿಂದೂ ಸೈನಿಕನ ಹೃದಯದಲ್ಲಿ ತಾನೆ ವೀರ್ಯವು ಜ್ವಾಲೆಯಾಗಿ ಏಳದಿದ್ದೀತು? ಶಿಪಾಯಿ ಸೈನ್ಯದಲ್ಲಿ ಪ್ರತಿ ಒಬ್ಬನೂ ಇಂಗ್ಲೀಷರ ಮೇಲೆ ನಿಷ್ಕರುಣವಾಗಿ ಮುಯ್ಯ ತೀರಿಸಬೇಕೆಂದು ಸಂಕಲ್ಪಿಸಿಕೊಂಡು ಪ್ರಾಣಬಿಡುವುದಕ್ಕೂ ಸಿದ್ಧನಾಗಿ ಯುದ್ಧ ಮಾಡಬೇಕೆಂದು ನಿಶ್ಚಯಿಸಿದನು.

ಈ ದಂಗೆಯಲ್ಲಿ ಬಿಳೀಜನರ ಅನೇಕ ಮಂದಿ ಹೆಂಗಸರು ಮಕ್ಕಳು ಶಿಪಾಯಿಗಳ ಖಡ್ಗಗಳಿಗೆ ತುತ್ತಾದರೆಂದು ಕೇಳಿ. ಇದು ಅನ್ಯಾಯವೇ ಸರಿ. ವೀರರ ಶಸ್ತ್ರಗಳು ಆಯುಧಪಾಣಿಗಳಾದ ವೀರರ ಮೇಲಲ್ಲದೆ ನಿರಾಯುಧರಾದ ಹೆಂಗಸರುಮಕ್ಕಳಮೇಲೆ ಬೀಳುವ ದೆನ್ನುವುದು ಅವಮಾನಕರವಾದುದು. ಆದರೆ ಇಂಥಾ ಘೋರ ಕೃತ್ಯಗಳು ಶಿಪಾಯಿಗಳ ಕಡೆಯ ಕೆಲವು ಘಾತುಕರಿಂದ ನಡೆಸಲ್ಪಟ್ಟರಬೇಕಲ್ಲದೆ ಶಿಪಾಯಿಸೈನ್ಯವೆಲ್ಲದರಿಂದಲೂ ಅಲ್ಲ. ಝಾನ್ಸಿರಾಣಿಯಂತೂ ತನ್ನ ಸೈನ್ಯದಲ್ಲಿ ಯಾರೂ ಇಂಥಾ ಕ್ರೂರಕೃತ್ಯಗಳನ್ನು ನಡೆಸಕೂಡದೆಂದು ನಿರ್ಬಂಧಿಸಿದ್ದಳು. ಇತರ ಸೈನಿಕರು ಯಾರಾದರೂ ತನ್ನೆದುರಿಗೆ ಹಾಗೆ ಮಾಡಿದಲ್ಲಿ ಅವರಿಗೆ ಬೇಡವೆಂದು ಹೇಳುವಷ್ಟು ಹೇಳಿ ಆವರು ಕೇಳದಿದ್ದರೆ ತಾನು ತನ್ನ ಸೈನ್ಯವನ್ನು ಕರೆದುಕೊಂಡು ಬೇರೆಕಡೆಗೆ ಹೊರಟುಹೋಗುತ್ತಿದ್ದಳು.

(ಮುಂದುವರಿಯುವದು)

The Rationalist

CONDUCT OF LIFE

(Continued from last issue.)

"My son", advises a sage, "If you would be happy, reject sensuous things like poison. Forgiveness, rectitude, discipline, piety, and truth, drink these like nectar."

"A man seeking for eternal happiness," they said, "might obtain it from a hundredth part of the sufferings which a foolish man endures in the pursuit of riches."

Virtues can be learnt even by the unlearned by observing the so-called lower animals:

"We can learn one great quality from the lion, one from the crane, four from the cock, five from the crow, six from the dog, and three from the ass."

"Whether a work be big or small we must put forth all our strength to achieve it. That is the lesson we must learn from the Lion."

"The wise man, like the Crane, should rein in his senses, and duly weighing the time and place, achieve his purpose."

"Rising early, being ready to fight enemies, sharing gains with near ones, and grabbing enjoyment forcefully, are the four things to be learnt from the Cock."

"Secrecy in matters of sex, boldness, absence of flurry, providing for the future, and never taking anything on trust, are the five things we should learn from the Crow.

"Eating much or contentment with little, easy sleeping, being a good companion and a faithful servant, with plenty of courage, are six qualities to be copied from the Dog."

"Bearing a burden however tired, regardlessness of rain or sun, going about contentedly, are to be learnt from the Ass."

"The man who learns these twenty virtues, and practises them in his daily affairs will prove to be unconquerable," they said.

One happy sage, asked the secret of his happiness, declared, "I do not get feverishly concerned with what is happening to me now, or what may happen to me tomorrow. Therefore I live quite happily."

"I do not fear the approach of old age or death, or rejoice over conquests or achievements. Therefore I live quite happily."

"I look upon gains as they come, and losses as they come, as the same as my two hands. Therefore I live quite happily."

"When I acquire some fresh knowledge from time to time, ir brings me wisdom and not conceit. Therefore I live quite happily."

"Though I am powerful, I do not forcefully defraud others. Though poor I do not cherish wants. Therefore I live quite happily."

"I rejoice in the happiness of others, and sympathise with the miserable. The proud find in me an understanding sympathy Therefore I live quite happily."

"I do not look upon any one as my own, or any as aliens. Therefore I live happily."

"I view all things with steadfast, genuine and friendly interest. Therefore I live happily."

That gives the means of happiness in a nut-shell.

G. R. Josyer.

(To be continued.)

ON LANGUAGE

(Continued from last issue)

Rev. Dr. C. F. Andrews, the esteemed Britisher who was dedicated to India, addressing the Mysore University Convocation in 1938, observed:

It has been brought to my notice that students go out from this University to the villages; and I have seen the nucleus of a work, such as I contemplate, already started at Bangalore. But I am now asking for a much more extensive effort to be made. Might not there be an Ashram or Settlement, directly connected with the University, with buildings of its own, where University graduates might go who were determined to become one with the poor by sharing their hardships?

A Town University Settlement of this kind would obviously be best established in the centre of the mill area of Bangalore. It should not only undertake what might be called 'hospital work' by cleaning up the slum quarters, but should also be the home of earnest thinkers and workers who would cast their lot with the poor and be able to speak impartially for them on those big issues relating to the hours of work, the rate of wages, accident and sick insurance, maternity benefits, etc., which make all the differences in the lives of thousands of poor people. For, while Mysore State can rightly be praised for its advanced labour legislation, as compared with other parts of India, yet the utmost vigilance is always needed in these matters in order to see that the law is carried into effect. Only the voluntary efforts of non-officials, men of high character and impartial judgment, can convince the general public that the labourers are being justly treated.

I have in mind another branch of the same University Ashram or Settlement,-not in the town, but in the country. This second centre should be established in the very heart of the villages. Here again I contemplate something on a much larger scale than what has been attempted hitherto. My own vivid ideas have been shaped by what I have seen at Rabindranath Tagore's Ashram, on its agricultural side at Shri-Niketan. At some spot, not far from Mysore, an Asram might be built up on the simplest lines, where men and women could go direct from the University, after their course was over, to live the country life and study at first hand the problems of the villages of Mysore. This should form a kind of laboratory for some of the best and noblest thinkers in Mysore State.

I know that any efforts of this kind, which might be made by University graduates and students, would have the warmest support of His Highness the Chancellor, the Vice-Chancellor, and also of the Dewan Sahib, whose sympathy with such a cause is known all over India. Nothing, I am sure, would please the authorities more than a spontaneous effort made in this direction. It was with the greatest pleasure that I read that Sir Mirza Ismail, in his recent Convocation Address at Madras, had brought forward this same suggestion that I am making here to-day. The project is therefore in the air. Why should not Mysore University be the first to realize it fully in a concrete form? I have seen in Bangalore itself how a start has already been made. Could not this be continued? If my Convocation Address has any influence in supporting the idea of such a Universty Settlement on a large scale this would give me the keenest pleasure.

Let me outline for a moment what is in my mind. The Town Settlement would consist of a large Hostel built somewhere in the very midst of the pocrest quarter of the city.

It would have a Hall, where public meetings might be held, and a number of detached rooms, with a common kitchen, where those who were able to do so might take up their residence and share their meals together. Side by side with this, in another Hall, there would be a public Library and Reading Room where papers and books would be placed. This Library would be opened every evening for any one to come in freely. Night classes might be held there for various purposes. When funds permitted, a small cinema would be added for educational purposes. These buildings would be grouped round a garden in the centre, with flowering trees, which should be kept fresh and cool by means of a plentiful supply of water. It should have beds of flowers and green grass to delight the eye. This garden should be open to the public and form a place of pleasant shade and beauty in the hot sultry evenings at sunset. Those who might come into residence in such a Settlement should live in the plainest manner possible. They should be frugal and economical in their daily life so that the gulf between the rich and poor should not in any way invade the Settlement itself. Those who were still engaged in their University course might come down from time to time to live there along with others who were settled in as permanent residents.

The expense incurred in food and establishment should be such as would satisfy the exacting requirements of Mahatma Gandhi himself, if he were able to visit the settlement. I have gone into detail in order to make the picture glow before you; for I have had in my own mind all the while the joy of such poverty among the poor which came into my own life, when, for some years, after my college days were over, I was given the charge of such a Settlement as I have described in one of the slums of London. As I have stated, the whole of my later life which I have spent here in India among the poor received its first impulse in those years when I lived in the same manner in London. They were not only the best, but also the most formative years that I have ever spent; for they shaped the whole of my life in this one direction.

With regard to the second University Settlement among the villages of Mysore, it should include a dispensary and small hospital attached to it and also be made into a handicraft training centre for vtllage boys who might afterwards go back to their own villages to practise what they had learnt.

Further, young villagers should be taught, through classes at the Centre, how to improve the health conditions around them. A kindly and wholesome rivalry might be set up between the different villages which are near the Univerity Settlement as to cleanliness, neatness, and beauty. Thus the Settlement itself would be a focus in the midst of the country for all kinds of training which might help the villagers to take a thoroughly genuine pride in their own surroundings.

Through those who come for different purposes to the Centre, a close touch might be established between the villagers and the University Settlement, so that there would be no difficulty for research workers, who come into residence, to pay personal visits to the villagers where they would be welcome. As in the town Asram, the standard of living among the residents would have to be so simple that no villager, who came to the Settlement, would feel out of plaee. Here again, the standard set by Mahatma Gandhi might be followed

By means of village fairs, or jatras, it would be possible to give some brightness and joy as well as training and instruction. Such village festivals have great use in breaking through the monotony of ordinary existence.

WHY WORRY FROM WHITE PATCHES ?

Our well-tested Ayurvedic "Amrit Buti" which gives full benefit on white patches is famous totally since 1946. Only 3 days application of our this medicine, the colour of the white patches begin to change. In this long period thousands have been benefited and we have received large number of testimonial papers. Write full details of white patches and place order soon and see how it is strong. For publicity one phial external medicine is given free of cost. Stock limited, place order soon and do not miss this golden opportunity. Beware of imitators.

GREY HAIR

After a great research the medicated and scented Ayurvedic "Grey Halt" hair oil has been prepared from several kinds of Indian green herbs which check the hair from greying and proved much useful in turning the grey hair into black colour. We have received a large number of testimonials. If you want to see your grey hair black, then must try once.

Price Rs. 9-00 — For one phial.
Three phials Rs. 25-00.

VIJOY CHIKITSA KENDRA
P.O. KATRISARAI (GAYA)

FREE GIFT !!
TERELENE PIECE
OF YOUR CHOICE COLOUR
FOR PANTS, SHIRTINGS & BUSH SHIRTINGS

One Piece Price Rs. 14/- only. Postage and packing extra. For full suit price Rs. 25/- only. Postage and packing free. For one piece Fountain pens will be sent as free gift. Dressy must write for the V.P.P. at once as stock is limited.

SHRI SHANKAR KENDRA
P.O. LAB BIGHA, (GAYA).

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-½	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	„ 25 „
Quarter Page ...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST,"
Chamaraja Road, Mysore

HISTORY OF MYSORE AND YADAVA DYNASTY
by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.
"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Rs. 10/-

It would have a Hall, where public meetings might be held, and a number of detached rooms, with a common kitchen, where those who were able to do so might take up their residence and share their meals together. Side by side with this, in another Hall, there would be a public Library and Reading Room where papers and books would be placed. This Library would be opened every evening for any one to come in freely. Night classes might be held there for various purposes. When funds permitted, a small cinema would be added for educational purposes. These buildings would be grouped round a garden in the centre, with flowering trees, which should be kept fresh and cool by means of a plentiful supply of water. It should have beds of flowers and green grass to delight the eye. This garden should be open to the public and form a place of pleasant shade and beauty in the hot sultry evenings at sunset. Those who might come into residence in such a Settlement should live in the plainest manner possible. They should be frugal and economical in their daily life so that the gulf between the rich and poor should not in any way invade the Settlement itself. Those who were still engaged in their University course might come down from time to time to live there along with others who were settled in as permanent residents.

The expense incurred in food and establishment should be such as would satisfy the exacting requirements of Mahatma Gandhi himself, if he were able to visit the settlement. I have gone into detail in order to make the picture glow before you; for I have had in my own mind all the while the joy of such poverty among the poor which came into my own life, when, for some years, after my college days were over, I was given the charge of such a Settlement as I have described in one of the slums of London. As I have stated, the whole of my later life which I have spent here in India among the poor received its first impulse in those years when I lived in the same manner in London. They were not only the best, but also the most formative years that I have ever spent; for they shaped the whole of my life in this one direction.

With regard to the second University Settlement among the villages of Mysore, it should include a dispensary and small hospital attached to it and also be made into a handicraft training centre for vtllage boys who might afterwards go back to their own villages to practise what they had learnt.

Further, young villagers should be taught, through classes at the Centre, how to improve the health conditions around them. A kindly and wholesome rivalry might be set up between the different villages which are near the Univerity Settlement as to cleanliness, neatness, and beauty. Thus the Settlement itself would be a focus in the midst of the country for all kinds of training which might help the villagers to take a thoroughly genuine pride in their own surroundings.

Through those who come for different purposes to the Centre, a close touch might be established between the villagers and the University Settlement, so that there would be no difficulty for research workers, who come into residence, to pay personal visits to the villagers where they would be welcome. As in the town Asram, the standard of living among the residents would have to be so simple that no villager, who came to the Settlement, would feel out of plaee. Here again, the standard set by Mahatma Gandhi might be followed.

By means of village fairs, or jatras, it would be possible to give some brightness and joy as well as training and instruction. Such village festivals have great use in breaking through the monotony of ordinary existence.

(To be Continued).

WHY WORRY FROM WHITE PATCHES ?

Our well-tested Ayurvedic "Amrit Buti" which gives full benefit on white patches is famous totally since 1946. Only 3 days application of our this medicine, the colour of the white patches begin to change. In this long period thousands have been benefited and we have received large number of testimonial papers. Write full details of white patches and place order soon and see how it is strong. For publicity one phial external medicine is given free of cost. Stock limited, place order soon and do not miss this golden opportunity. Beware of imitators.

GREY HAIR

After a great research the medicated and scented Ayurvedic "Grey Halt" hair oil has been prepared from several kinds of Indian green herbs which check the hair from greying and proved much useful in turning the grey hair into black colour. We have received a large number of testimonials. If you want to see your grey hair black, then must try once.

Price Rs. 9-00 – For one phial.
Three phials Rs. 25-00.

VIJOY CHIKITSA KENDRA
P.O. KATRISARAI (GAYA)

FREE GIFT !!
TERELENE PIECE
OF YOUR CHOICE COLOUR
FOR PANTS, SHIRTINGS & BUSH SHIRTINGS

One Piece Price Rs. 14/- only. Postage and packing extra. For full suit price Rs. 25/- only. Postage and packing free. For one piece Fountain pens will be sent as free gift. Dressy must write for the V.P.P. at once as stock is limited.

SHRI SHANKAR KENDRA
P.O. LAB BIGHA. (GAYA).

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-½	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	„ 25 „
Quarter Page ...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST,"
Chamaraja Road, Mysore

HISTORY OF MYSORE AND YADAVA DYNASTY
by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.
"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Rs. 10/-

ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುಪವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you nave written a book that is likely to be very useful to the Kannada speaking population."

ಮು॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ ರು.
ಎಂ.ಎ., ಎಂ.ಆರ್. .ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯೆರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೫೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVIII No. 36-37] Monday 1-7-68 & 8-7-1968 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ಝಾನ್ಸಿ ರಾಣಿ

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಕಾಲ್ಪುರದಲ್ಲಿ ಶಿಪಾಯಿಗಳು ಬ್ರಿಟಿಷರ ಮನೆಮಂದಿಗಳನ್ನು ಕೊಲೆಮಾಡಿದ ನಂತರ ಬ್ರಿಟಿಷರ ಕಮಾಂಡರ್-ಇನ್-ಚೀಫ್ ಆದ ಸರ್ ಕಾಲಿನ್ ಕ್ಯಾಂಬೆಲ್ ಒಂದು ದೊಡ್ಡ ಸೈನ್ಯದೊಡನೆ ಬಂದು ಕಾಲ್ಪುರವನ್ನು ಪುನಃ ಸ್ವಾಧೀನಪಡಿಸಿಕೊಂಡು ಅದರ ರಕ್ಷಣೆಗೆ ಜನರಲ್ ವಿಂಧಂ ಎಂಬ ಸೇನಾಪತಿಯನ್ನು ಬಿಟ್ಟು ತಾನು ಮುಖ್ಯ ಸೈನ್ಯದೊಡನೆ ಲಕ್ನೊ ಪಟ್ಟಣದ ಬಿಡುಗಡೆಗೆ ಹೋದನು. ಕೂಡಲೆ ಗ್ವಾಲಿಯರಿನ ಶಿಪಾಯಿ ಸೈನ್ಯವೂ ಝಾನ್ಸಿ ರಾಣಿಯ ಸೈನ್ಯವೂ ಕಾಲ್ಪುರದ ಮೇಲೆ ಬಿದ್ದು ಜನರಲ್ ವಿಂಧಮ್ಮನ್ನು ಸೋಲಿಸಿದವು. ಆ ಯುದ್ಧದಲ್ಲಿ ರಾಣಿ ಲಕ್ಷ್ಮೀಬಾಯಿಯೆ ಸ್ವತಃ ತನ್ನ ಸೈನ್ಯವನ್ನು ನಡೆಸುತ್ತಿದ್ದಳು. ಆ ಯುದ್ಧದಲ್ಲಿ ಇವಳಿಗೆ ಜಯವಾದರೂ ಪ್ರಧಾನ ಸೇನಾಪತಿ ಸರ್ ಕ್ಯಾಂಬೆಲ್ಲು ಪುನಃ ಹಿಂತಿರುಗಿ ಬಂದು ಹಿಂದೂ ಸೇನೆಯನ್ನು ಎದುರಿಸಿ ಗಂಗಾತೀರದಲ್ಲಿ ಒಂದು ದೊಡ್ಡ ಯುದ್ಧದಲ್ಲಿ ಶಿಪಾಯಿ ಸೈನ್ಯವನ್ನು ಪೂರ್ತಿಯಾಗಿ ಸೋಲಿಸಿಬಿಟ್ಟನು. ಆ ಸೋಲಿನಿಂದ ಶಿಪಾಯಿ ಸೈನ್ಯವು ಚೇತರಿಸಿಕೊಳ್ಳಲಾರದೆ ಭಗ್ನಮನಸ್ಕವಾಗಿ ಚದರಿಹೋಯಿತು. ಝಾನ್ಸಿ ರಾಣಿಯು ಕಡೆಯವರಿಗೆ ಗ್ವಾಲಿಯರ್ ಸೈನ್ಯದೊಡನೆ ಇದ್ದು ಆ ಸೈನ್ಯವು ಚದರಿದ ಮೇಲೆ ಮುಂದಿನ ಆಶೆಯನ್ನು ಬಿಟ್ಟು ದುಃಖದಿಂದ ತನ್ನ ಸೈನ್ಯದೊಡನೆ ಗ್ವಾಲಿಯರಿನ ಕಡೆಗೆ ಹಿಂತಿರುಗಿದಳು.

ಅವಳ ಸೈನ್ಯವನ್ನು ಪೂರ್ತಿಯಾಗಿ ಸೋಲಿಸಬೇಕೆಂದು ಜನರಲ್ ಸರ್ ಹ್ಯೂ ರೋಸ್ ಎಂಬ ಸೇನಾಧಿಪತಿಯು ಬೆನ್ನಟ್ಟಿಬಂದನು. ಬೆನ್ನಟ್ಟಿ ಬರುವ ಬೇಡನ ಮೇಲೆ ತಿರುಗಿಬೀಳುವ ಹುಲಿಯಂತೆ ರಾಣಿಯ ಸೈನ್ಯವು ದಾರಿಯುದ್ದಕ್ಕೂ ಅಲ್ಲಲ್ಲಿ ರೋಸಿನ ಸೈನ್ಯದ ಮೇಲೆ ತಿರುಗಿ ಬೀಳುತ್ತಿತ್ತು. ರಾಣಿಯು ಅಪೇಕ್ಷೆಯು ಸೈನ್ಯವನ್ನು ರಕ್ಷಿಸಿಕೊಂಡು ಗ್ವಾಲಿಯರ್ ಅಥವಾ ಝಾನ್ಸಿ ಕೋಟೆಯನ್ನು ಆಶ್ರಯಿಸಬೇಕೆಂದಿತ್ತು. ಆದರೆ ದಾರಿಯುದ್ದಕ್ಕೂ ತನ್ನ ಸೈನ್ಯವು ರೋಸಿನ ಸೈನ್ಯದೊಡನೆ ಹೋರಾಡಿ ಅನೇಕರು ಮಡಿದು ಸ್ವಲ್ಪ ಮಾತ್ರ ಉಳಿದಿತ್ತು. ಹಿಂಬಾಲಿಸಿ ಬರುತ್ತಿದ್ದ ಬ್ರಿಟಿಷರ ಸೇನೆಗಾದರೊ ಕ್ಯಾಂಬೆಲ್ಲಿನ ಮೂಲ ಸೇನೆಯಿಂದ ದಿನದಿನಕ್ಕೆ ಹೆಚ್ಚು ಸೈನಿಕರು ಬಂದು ಸೇರುತ್ತಿದ್ದರು. ಕಡೆಗೆ ಕಾಲ್ಪಿ ಎಂಬೂರಿಗೆ ಸಮೀಪದಲ್ಲಿ ಎರಡು ಸೇನೆಗಳಿಗೂ ಘೋರಯುದ್ಧವಾಗಿ ರಾಣಿಯ ಅವಶಿಷ್ಟವಾದ ಸೇನೆಯು ಪೂರ್ತಿಯಾಗಿ ನಿರ್ಮೂಲವಾಯಿತು. ರಾಣಿ ಲಕ್ಷ್ಮೀಬಾಯಿಯು ಮಾತ್ರ ಜೀವದೊಡನೆ ಹೋಗಿ ಗ್ವಾಲಿಯರ್ ಕೋಟೆಯನ್ನು ಸೇರಿದಳು. ಅಲ್ಲಿದ್ದ ಸ್ವಲ್ಪ ಸೈನ್ಯವು ಇವಳನ್ನು ಮರ್ಯಾದೆಯಿಂದ ಬರಮಾಡಿಕೊಂಡು ಕೋಟೆಯನ್ನು ಭದ್ರಮಾಡಿ ಬ್ರಿಟಿಷರ ಮೇಲೆ ಒಂದು ಕಟ್ಟಕಡೆಯ ಪ್ರಯತ್ನವನ್ನು ಮಾಡಬೇಕೆಂದು ನಿಂತಿತು.

ನಂತರ ಬ್ರಿಟಿಷರ ಸೇನೆಯು ಗ್ವಾಲಿಯರ್ ಕೋಟೆಯನ್ನು ಮುತ್ತಿಗೆ ಹಾಕಿ ಫಿರಂಗಿಗಳಿಂದ ಕೋಟೆಯನ್ನು ಹೊಡೆದು ಅದರಲ್ಲಿ ಒಂದು ದ್ವಾರವನ್ನು ಮಾಡಿಕೊಂಡು ಒಳಕ್ಕೆ ಬರಬೇಕೆಂದು ಪ್ರಯತ್ನಿಸಿ ಮರಾಟಿ ಸೈನ್ಯದವರೊಡನೆ ಪ್ರಚಂಡಯುದ್ಧವನ್ನು ನಡೆಸುತ್ತಿದ್ದಾಗ ವೀರರಮಣಿಯೂ ಭಾರತ ಪುತ್ರೀರತ್ನವೂ ಆದ ಝಾನ್ಸಿ ರಾಣಿಯು ಅಲ್ಪಪರಿವಾರದೊಡನೆ ರಣಮಧ್ಯದಲ್ಲಿ ಒಂದು ಮಾರ್ಗವನ್ನು ಭೇದಿಸಿಕೊಂಡು ಹೊರಗೆ ಬಂದು ದಕ್ಷಿಣಪ್ರಾಂತ್ಯಕ್ಕೆ ಹೊರಟಳು.

ಅಲ್ಲಿ ತಾಂತ್ಯಟೋಪಿ ಎಂಬ ಮಹಾರಾಷ್ಟ್ರ ವೀರನು ತನ್ನ ಗುಂಪಿನೊಡನೆ ಇವಳನ್ನು ಸೇರಿದನು. ತಾಂತ್ಯಟೋಪಿಯೂ ಮಹಾ ಪರಾಕ್ರಮಿಯೆಂದು ಪ್ರಸಿದ್ಧನಾಗಿದ್ದನು. ಇಂಗ್ಲೀಷರ ಸೈನ್ಯವು ಇವರಿಬ್ಬರನ್ನೂ ಬೆನ್ನಟ್ಟಿ ಬಂದು ಮೇಲೆ ಬೀಳಲು ಎರಡು ಕಡೆಯವರಿಗೂ ದೊಡ್ಡ ಯುದ್ಧವಾಗಿ ಶಿಪಾಯಿ ಸೈನ್ಯವು ಹಿಂದಾಗುತ್ತಿರುವುದನ್ನು ನೋಡಿ ತಾಂತ್ಯಟೋಪಿಯು ಇನ್ನು ಸಾಧ್ಯವಿಲ್ಲವೆಂದು ಎಲ್ಲಿಯೋ ಹೊರಟುಹೋದನು. ಝಾನ್ಸಿ ರಾಣಿಯು ಭಯಗ್ರಸ್ತರಾಗಿ ದಿಕ್ಕೆಟ್ಟಿದ್ದ ಶಿಪಾಯಿಗಳಿಗೆ ಧೈರ್ಯ ಹೇಳಿ ಉತ್ತೇಜನ ಕೊಡುತ್ತಾ ಅಪರಿಮಿತವಾದ ಸಾಹಸದಿಂದ ನೋಡಿದವರೆಲ್ಲರಿಗೂ ನಿಶ್ಚಯನಾಗುವಂತೆ ಶತ್ರುಗಳನ್ನು ಎದುರಿಸಿದಳು. ಆದರೆ ಬ್ರಿಟಿಷರ ಜನಬಾಹುಳ್ಯದ ಮುಂದೆಯೂ ಯುದ್ಧಸಾಧನಗಳ ಮುಂದೆಯೂ ಅಸಹಾಯಂಕಾರಿ ಹೃದಯದಲ್ಲಿದ್ದ ಇಂಗ್ಲೀಷರ ಮೇಲಿನ ದ್ವೇಷದಿಂದಲೂ ವೀರ್ಯದಿಂದಲೂ ಮಾತ್ರವೇ ಪ್ರೇರಿತರಾಗಿದ್ದ ಹಿಂದೂ ಶಿಪಾಯಿಗಳು ನಿಲ್ಲಲಾರದೆ ಪ್ರಾಣಬಿಡುವವರು ಬಿಟ್ಟು ಓಡಿಹೋಗುವವರು ಹೋದರು. ರಾಣಿ ಲಕ್ಷ್ಮೀಬಾಯಿಯ ಆಪ್ತರು ಇನ್ನು ಯುದ್ಧರಂಗವನ್ನು ಬಿಟ್ಟು ಪ್ರಾಣದ ರಕ್ಷಣೆಗಾಗಿ ಬೇರೆಕಡೆಗೆ ಹೋಗಬೇಕೆಂದು ಬಹುವಾಗಿ ಅವಳನ್ನು ಪ್ರಾರ್ಥಿಸಿದರು. ಅವಳು ತನ್ನ ವೀರ್ಯವೂ ದ್ವೇಷವೂ ದೇಶಾಭಿಮಾನವೂ ಎಲ್ಲವೂ ವಿಫಲವಾದುದನ್ನು ನೋಡಿ ಚಿಂತೆಯಲ್ಲಿ ಮಗ್ನಳಾಗಿ ಅಲ್ಲೇ ಪ್ರಾಣಬಿಡುವದಕ್ಕಾಗಿ ನಿಂತಳು. ಅದನ್ನು ಅವಳ ಪರಿಜನರು ಸಹಿಸದೆ ಅವಳ ಕುದುರೆಯ ಲಗಾಮನ್ನು ಹಿಡಿದುಕೊಂಡು ಯುದ್ಧರಂಗದಿಂದ ಹೊರಟರು. ಸ್ವಲ್ಪದೂರ ಬರುವದರಲ್ಲಿಯೇ ಇಂಗ್ಲೀಷರ ಸೈನಿಕರು ಇವರನ್ನು ಬೆನ್ನಟ್ಟಿಬಂದರು. ರಾಣಿಯು ಏರಿದ್ದ ಕುದುರೆಯು ಮುಗ್ಗರಿಸಿತು. ಅದನ್ನು ಎಬ್ಬಿಸುತ್ತಿರುವಷ್ಟರಲ್ಲಿಯೆ ಪಾಪಿಯಾದ ಇಂಗ್ಲಿಷ್ ಸವಾರನೊಬ್ಬನು ಈಟಿಯಿಂದ ಅವಳನ್ನು ಇರಿದು ಕೊಂದುಬಿಟ್ಟನು.

ಶ್ಲಾಘ್ಯವಾದ ಝಾನ್ಸಿ ರಾಣಿಯ ಚರಿತ್ರೆಯು ಅಂದಿಗೆ ಕೊನೆಗೊಂಡಿತು. ಅವಳ ದುಃಖಗಳು ಅಂದಿಗೆ ನೀಗಿದವು. ತೇಜೋರಾಶಿಯಿಂದಲೂ ವೀರ್ಯರಾಶಿಯಿಂದಲೂ ವಿಭಾಸಮಾನವಾದ ಅವಳ ಲಾವಣ್ಯಮೂರ್ತಿಯಾದ ದೇಹವು ಅರ್ಜವವಾಗಿ ವಿವರ್ಣವಾಗಿ ರಕ್ತದಿಂದ ತೊಯ್ದು ಯುದ್ಧರಂಗವಲ್ಲಿ ಬಿದ್ದಿತು. ಅವಳ ಅಕ್ಷಿಗಳೂ ದ್ವೇಷಗಳೂ ವೀರ್ಯಗಳೂ ನಿರ್ನಾಮವಾದವು. ಅವಳ ಉಳಿದಿದ್ದ ಪರಿಜನರು ಅಶ್ರುಧಾರೆಗಳನ್ನು ಬಿಡುತ್ತಾ ಆ ದೇಹವನ್ನು ಭಕ್ತಿಯಿಂದ ಎತ್ತಿಕೊಂಡು ಹೋಗಿ ಚಿತೆಯಲ್ಲಿ ದಹನಮಾಡಿದರು. ವೀರ್ಯ ಶೌರ್ಯ ಧೈರ್ಯ ಸಾಹಸಗಳಲ್ಲಿ ಅದ್ವಿತೀಯಳಾಗಿ ಜ್ಯೋತಿರ್ಮಯಳಾದ ಆರ್ಯಭೂಮಿಯ ಮಹಿಳಾರತ್ನವು ಕೀರ್ತಿಶೇಷಳಾದಳು. ಅವಳ ದುಃಖಕರವಾದ ಚರಿತ್ರೆಯನ್ನು ಕೇಳಿ ಯಾವ ದೇಶಾಭಿಮಾನಿಯು ತಾನೆ ಮರುಗಲಾರನು!

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

DADABHAI NAOROJI

Naoroji Palanji Dordi was a poor Parsi priest who lived with his wife, Manecbai, in Bombay. The only son of this family Dadabhai, father of Indian nationalism and the first Indian member of the British Parliament, was born on September 4, 1825. Dadabhai lost his father when he was only four and the responsibility of bringing him up devolved on his mother, who sent him to school, the Elphinston School, which later blossomed into the Elphinston College. As was the custom in those days, when Dadabhai was eleven he was married to a girl of seven, Gulbai, daughter of one Sorabji-Shroff.

In due course, after graduation Dadabhai was appointed Head Native Assistant in the same school and later Assistant Professor of Mathematics in the College. Two years later he was made Professor of Mathematics and Natural Philosophy, the first Indian to hold that position in the Elphinston College, Bombay. Dadabhai used to say in his later years; "Several honours came to me during my life-time, but no other title created in me that sense of pride when I felt being known as 'Professor'. Even when he was a Member of the House of Commons, he wrote, "To me it is the dearest title and honour; it is my delight and many a school-fellow and pupil call me 'Dadabhai Professor' to this day."

Dadabhai resigned his professorship in 1855 to enter the business house of the Camas in London, which had a branch at Liverpool. He arrived in England on August 22, 1855, but in a few years he gave it up due to ideological differences with the Camas, and started his own firm by name Dadabhai Naoroji and Co, in 1859, which later went into voluntary liquidation.

In 1888, Dadabhai declared his intention to contest an election to the British Parliament and did vigorous election campaigning. His chance of winning the election was doubtful but a godsend came in the shape of a thoughtless remark by Lord Salisbury, Prime Minister of England. In the course of a speech in Edinburgh, Lord Salisbury said "However great the progress of mankind has been, and however, far we have advanced in overcoming prejudices, I doubt if we have yet got to that point of view where a British constituency would elect a black man. I am speaking roughly and using the language in its colloquial sense, because I imagine the colour is not exactly black but at all events, he is a man of another race."

The words, "Black Man" got the widest publicity in England and India and protests poured in from all sides creating an uncomfortable situation for the ruling party. It was no political mudslinging. The remarks, coming as they did from no less a person than the Prime Minister of England, whose bounden duty it was to strengthen the ties of friendship and loyalty to the British Crown, by his indiscreet remarks, offended millions of Indians. The people in England and in India waited for an apology from the Prime Minister, which never came.

Dadabhai immediately shot up to prominence and began to receive letters from all right-thinking persons in England expressing their shock and resentment at the uncalled-for language used by the Prime Minister, and they expressed their earnest desire that Dadabhai should be elected to the Parliament. All said and done, the irony was the Dadabhai had an extremely fair complexion, only a shade darker than the average Englishman!

(To be Continued).

The Rationalist

CONDUCT OF LIFE

(*Continued from last iseue.*)

They thus define the great and noble life :

"Seeking the companionship of the virtuous, loving the good qualities of others, being obedient to elders, assiduousness in studies, faithful to one's own wife, avoidance of public scandal, devotion to God, control of one's self, and dissociation from the wicked, these fine qualities render men great and win them esteem."

"Courage in the face of disaster, mildness in prosperity, eloquence in men's assembly, valour on the battle-field, love of fame, and earnest endeavour in religious studies, are inherent qualities of great men."

"The hand giving in praiseworthy charity, the head bowing reverently at the feet of elders, the mouth uttering truthful words, the arms possessed of matchless strength, a pure heart, and ears serving as channel for divine learning, these adorn noble men even without riches."

"Wealth attains beauty when accompanied by goodness, valour by reticence, wisdom by tolerance, knowledge by modesty, money by well-placed munificence, asceticism by avoidance of anger, power by forbearance, virtuous deeds by being free from ulterior motives, and gentlemanliness of behaviour lends beauty to everything."

All this is very ancient wisdom which has been handed down to us.

The two thousand-five-hundeed year old Buddhistic code, Dhammapada, repeats similar counsels

"There is no fire like passion, there is no spark like hatred, there is no snare like folly, there is no torrent like greed."

"Let a man make himself what he preaches to others. The well-subdued may subdue others ; one's self indeed is hard to tame."

"To be long-suffering and meek,
To associate with the tranquil,
Religious talk at due seasons,
This is the greatest blessing.
Beneath the stroke of life's changes
The mind that shaketh not,
Without grief or passion,
This is the greatest blessing.
On every side invincible
Are they who do arts like these,
On every side they walk in safety,
And theirs is the greatest blessing!"

About the same time as Buddha, on the other side of the giant Himalayas, Confucius of China was preaching, "Nine things there are of which the superior man should be mindful; "to be clear in vision, quick in hearing, genial in expression, respectful in demeanour, true in word, serious in duty, inquiring in doubt, self-controlled in anger, and just and fair when the way to success opens out before him."

"Superior men are modest in their words, profuse in their deeds."

And 1000 years after these, Mohammed, the Prophet of the Middle East, repeated, "None of you can be called a true believer till he loves for his brother what he loves for himself." "Do a kindness even if it be to a dog." "Trust in God, yet tie the camel's leg." And, "Nothing weighs heavier in the scales of the last day than kindness of disposition."

And five hundred years before Mohammad, Jesus Christ laid down the precepts, "Thou shalt not kill", "Thou shalt not steal", "Thou shalt not bear false wit-

ness." "Thou shalt not covet others' belongings," "Honour thy parents." "Do all thy work six days in the week, and devote the seventh to God." And the crowning behest, "Therefore all things whatsoever Ye would that men should do unto Ye, do Ye even so unto them; for this is the law and the prophets."

Thus in the wilderness of life, the travellers of the past and the ancient explorers have made certain land-marks, cleared certain path-ways, and set up certain beacon-lights, which guide us,—unless we ignore them,—as to what to do and what not to do, for the attainment of peace. happiness and prosperity!

G. R. Josyer.

ON LANGUAGE

(Continued from last issue)

Rev. Dr. C. F. Andrews, the esteemed Britisher who was dedicated to India, addressing the Mysore University Convocation in 1938, observed:

They add happiness to village life and thus make people ready to stay in the country and not flock to the towns.

I turn back again from homely, practical suggestions such as these to congratulate Mysore State on what has already been accomplished by its able administration in order to bring back prosperity to the villages and also to improve the civil areas in Bangalore- It will be in future the life-task of many here this morning, including one who may be called to take a princely part in it, to carry this progress still further forward. The highest statesmanship and integrity will be needed to continue what has been already accomplished with remarkable foresight.

The ultimate goal is every day becoming clearer to those who are planning the future. That goal is to find some inexpensive means of harnessing the water power of Mysore State for the use of the villages and also of the poorer parts of the towns. If this can be done, it will help to bring all kinds of minor industries back into the country life as a whole, instead of concentrating them in the big cities. It will also make the cleaning up of the slums much more easily accomplished. The one hall-mark of success will lie in decentralization. It may not be too late to undertake in this manner State Socialism of the best type, to spread industry, rather than to concentrate it in one or two places. But, for this purpose, ardent enthusiasts will be needed, who love Mysore with all their hearts, and are ready to work night and day to make Mysore a model State, where the best ideals of India may be carried out on a princely scale with the cordial goodwill of the people behind them.

Hitherto, I have only spoken of outword prosperity; but there are other things that need to be brought into the villages which are even more important. "Man shall not live by bread alone." The old mantram of the Upanishads, 'From joy all things proceed, in joy all things consist, unto joy all things return,' is as profound as it is true. What Swamiji told me the other day contains the secret of the best happiness and contentment. "How we used to love one another." That was the inner joy which made men long to return to their own village after their education was over and made them even homesick for it.

"Our object should be," writes Tagore, "to try to flood the choked bed of village life with the stream of happiness. For this, the scholars, the poets, the musicians, the artists, have to collaborate, to offer their contributions. It is fullness of life that makes one happy, not fullness of purse!"

What Tagore means is that the villager needs inward happiness, peace, and contentment, as well as abundance of food; and it

A DISGRACEFUL STATE

Sir—The younger generation in India, born and brought up since Independence, has been constantly fed on the ideals and ideologies of Gandhiji, Nehru and such great men; but now it has begun to feel itself befooled and is at crossroads, on the way to disintegration and decay. Our so-called leaders are not at all sincere with the masses they "represent". Most of them exhort the public to make Hindi the national language, the official language and the medium of instruction; at the same time they send their children to the best English-medium schools in the country and later to better institutions abroad. They preach to others the urgent necessity of resorting to family planning and many have half-a-dozen children themselves.

Every political party has wanted to further its own narrow interests—the common ideology : get into power by whatever means! In Indian politics neither the end to be achieved nor the means adopted has any purity. Each individual in each party changes his policies to suit his interests—and thus originates the contagious disease called political defection, which has brought Indian politics down to the level of the dirtiest in the world! This has happened because the bald and the blind of the Congress have never allowed the younger generation their due share in any field of activity.

Bureaucracy has become the curse of this country and it will remain so as long as dirty and useless politicians continue to come to power and position. The "elite" in India declare it to be a democratic socialist country; but conditions of undeniable poverty and unemployment are gaining ground year after year (though not for the "elite"). Recently a Member of Parliament was telling me that he found it extremely difficult to get an appointment with a senior Minister. Still, all call it a democratic country. I asked a certain member of Parliament (he had been twice in a State legislature and is now in Parliament for his second term,) what were the most important national problems? I got a sophisticated reply. "No problem." I was taken aback. His answer is a representative one, reflecting the feeling of the majority of our leaders towards our national problems and their responsibilities and obligations to the masses.

Ability, efficiency, responsibility, decency, honesty, sincerity, patriotism, etc., are the most noteworthy disqualifications of the youth of this country. The politicians and bureaucrats are responsible for this chaos. Intelletual bankruptcy and an inferior type of character and personality cannot be done away with by abolishing the English language, renaming roads after Indians and removing British statues.

K. S. MATHEW.
in "Illustrated Weekly of India."

---

should be one of the chief functions of University Settlements of this kind to bring joy to the poor.

Joy and Hope! The depression in our villages must cease. Hope must enter, so that Joy may abound. Only by the rich and poor, the University and the village, coming closer into touch with one another, can this be accomplished, and Mysore remain a happy and prosperous State.

C. F. ANDREWS.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

'Sociology.', "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* * *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom."

§ § §

Delhi 28-12-63

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. ,, II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th. Munshi Ram Manohar Lal, Delhi-6."

§ § §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P.P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 38] Monday 15-7-1968 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

DADABHAI NAOROJI

(Continued from last issue)

Dadabhai filed his nomination papers offering himself as a candidate for Parliament from the Central Finsbury constituency in the vacancy caused by the resignation of the Hon. Howard Spensley. The election was held on July 5, 1892. Dadabhai won by the narrow margin of only three votes. In a foreign country with all its prejudices, this majority was equivalent to 100 times the narrow majority. The spontaneous joy in England and India were alike, and Gladstone who became the Prime Mitister later, was the first to express his joy publicly.

Thus Dadabhai became the first Indian Member of the British Parliament.

At a meeting convened on January 23, 1893, in Forester's hall Clerkenwell to celebrate his election to Parliament, which was attended by more than 2000 friends and admirers of Dadabhai, P. K. Causton, who presided in the absence on illness of Lord Ripon, former Viceroy of India, said: "Dadabhai has gone to Parliament not only to raise his voice on behalf of his Indian fellow-subjects but also on behalf of those who desired progress and civilisation in England, and who desired to bring peace, happiness and contentment to all the people of these realms."

As was expected, Dadabhai did not have an easy time in Parliament. He tabled a Bill demanding that the Indian Civil Service examinations be held simultaneously in England and India (Bombay, Calcutta, and Madras) so that intelligent and clever students who were not wealthy enough to make the trip to England, could benefit. So that the motion might succeed, it was formally presented by one Herbert Paul, M.P. Dadabhai's friend and seconded by Dadabhai Naoroji, M.P. It caught the Government napping, many members of the ruling party being not present, having taken the matter easy; the resolution was passed! The resolution, however, was not binding on the Government of India and was shelved but it put the M.P.s on their guard.

Dadabhai's agitation for the appointment of a Royal Commission to enquire into the inequity of Indian expenditure, bore fruit in 1894. Dadabhai was appointed a member of the Royal Commission headed by Lord Welby. He argued that military expenditure in India was much more than what the country could afford. He strongly objected to military expenditure on wars beyond the frontiers. He protested against the deploying of Indian troops, paid from Indian funds, in the Abyssinian Campaign under Sir Charles Napier.

When British statesmen tried to explain that India stood to loose nothing because the troops had to be paid any way, Dadabhai silenced them by arguing that if troops could be spared for campaigns elsewhere, there was a strong case for their reduction; if the troops were meant for security and yet they were taken abroad, it was unfair that India should have been deprived of that security and made to pay for it.

The dual responsibility as Member of Parliament, namely responsibility to the electorate of his constituency and the party which voted him to power, on the one hand and India's cry for self-government, on the other, was ably shouldered by the polished parliamentarian.

Both inside the Parliament and outside on the public platform, Dadabhai pleaded about the abject poverty-stricken masses of India. He talked about the drain of the public wealth from India. He pleaded in his powerful resonant voice, "You ought to have some heart and some justice to consider from what source the money has to be made up." At a gathering of the London India

Society, he declared, "There is one remedy to the present dishonourable, hypocritical and destructive system—a system that would break up the Empire; if not saved by a peaceful and prompt revolution. The remedy is self-government under British paramountcy."

Dadabhai was an ardent advocate of female education. It can be said that foundation of women's education in Bombay was laid on August 4, 1849, by Behram Karshedji Gandhi at a meeting of the Students' Literary and Scientific Society. Dadabhai was the pioneer of the scheme, and as a college student, he and a friend of his went from house to house persuading parents and guardians to allow their girls to learn to read and write, free of charge. Some accepted the proposal, whereas others of the more orthodox type considered the proposal preposterous and held out threats.

In due course, schools were opened for girls, and leaders like Jagannath Shankarsett, who was a member of the Board of Education, came to the rescue and made gifts of buildings for housing the schools.

Dadabhai attended the inaugural session of the Indian National Congress held in Bombay on December 27, 1885, under the presidentship of the illustrious Alan Octavius Hume.

Dadabhai Naoroji was thrice elected President of the Congress, for its sessions held in Calcutta (1886), Lahore (1896) and again in Calcutta (1906). He was also Dewan of Baroda for a few years but could not achieve much there due to the opposition of the court nobles and the Maharajah.

Dadabhai Naoroji's health had broken down due to age and intense intellectual activity and he returned to India once for all in October, 1907, and settled down in his house at Versova, near Bombay. The degree of Doctor of Laws was conferred on him by the Bombay University in 1916, a year before his death. Dr. Dadabhai Naoroji passed away on June 30, 1917, and his body was consigned to the Tower of Silence, Bombay, according to Parsi rites.

M. L. R.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

TWO VOLUMES Rs. 25/- each.

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects. 289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

The Rationalist

KEEPING FIT

Primitive man kept fit merely by going about his business. No daily dozen for him, no brisk two mile walk before going to bed. Is it possible for you to do the same! I believe it is, writes a London Physician.

What determines your health, after all, is not what you do once in a while, or even once a day, but what you are doing all the time.

If you move, stand, sit, rise, sleep, lie and use your body correctly through all the ordinary activities of your daily life, there seems to be no reason why you should not be as fit as your primitive forebears.

It is true that primitive man had to hunt for his dinner and run for his life. He had to face the wind and the rain and the cold without prefabs, mackintoshes or electric blankets.

But you, too, have to scramble for your living, climb stairs, dodge high powered cars, keep foot-slogging interminably on hard city pavements. and do arduous household chores.

When primitive man killed his prey, he feasted and gorged and drowsed the long days away. When winter winds howled and snow covered his hunting grounds, he hibernated and slept on his fat.

You have to stick at it all hours and in all seasons.

You use your muscles just as much in the long run, and more regularly. Why, then, do you not keep as fit muscularly, though modern conditions and medical science give you a longer expectation of life?

Is it that you have lost the easy, rhythmic, balanced, lazy-looking movement of man living under less artificial conditions?

I believe that it is very largely just that.

I suspect that sitting up to desks and tables and on chairs generally rather than squatting on our haunches or sitting on our heels, may have something to do with it. Possibly by gradually changing the weight-distribution of the body so that it is farther back over the bony heel rather than over the muscular ball of the foot.

What seems to happen to most of us, sooner or later, is this. With fatigue, increasing age or weight, tiring habits of sitting, standing and moving, your body sags.

Your head sinks into your chest, your chest into your abdomen, your abdomen into your hips. Your spinal and other joints and joint-pnds are compressed, often unevenly.

I wonder if you realise that you are taller in the morning than at night.

It used to be a regular tip for candidates for the police force who were keen but short, to lie in bed up to the moment they were due for their "medical."

When you rise in the morning, the twenty-odd elastic pads between your spinal bones are at their thickest. As the day wears on, the weight of your body compresses them until evening you are shorter by a substantial fraction of an inch.

As you grow older, fatter, unfitter, more tired, more confirmed in your bad muscular habits, you try to correct this sagging.

Most people over forty, certainly most business men over fifty, do so by squaring the shoulders. But in fact, leaning backwards with the weight over the heels.

They adopt the traditional sergeant-major stance which was abandoned by

most fighting forces in the last war—except possibly for ceremonial.

In this sergeant-major stance, your balance is perfect for walking backwards or for resisting forward movement.

But you can't help being slow, off the mark because you must shift your weight on to the forward foot before you can think of doing anything else.

The actual difference in the shift of balance between a well and an ill balanced body is very slight and may be barely perceptible except to a trained eye. But what a difference it can make to your health and efficiency, especially after forty!

When my own balance (which I used to consider quite good) was corrected by someone with a lot of experience in these matters, I was delighted to find that I could walk nearly twice my usual distance without any additional exercise or training, and with much less effort.

The feeling you get is that the spine, hip and leg joints and, indeed, the whole body is lightly stretched upwards and, if anything, forward, so that the head seems to float over the ball of the forward foot. The body feels lighter and the weight is distributed more evenly over joint surfaces.

INCOME AND ILLNESS

If you are in the top income brackets you may be more prone to blood pressure, heart attack, and such other ailments.

A morbidity survey of contributory health service beneficiaries in Delhi, conducted by Dr. S. C. Seal, shows that at least four families out of ten with a monthly income of Rs. 2000 or more and nearly three out of ten in the Rs. 1,500—Rs. 2000 income group suffered from more than one chronic illness.

High blood pressure, heart diseases, diabetes and cancer are most widely prevalent in the families of persons drawing more than Rs. 1,000. The prevalence rate varies from 47·7 to 52·9 per cent in this group.

Dr. Seal, in his report to the Indian Council of Medical Research, observes that the "highest share of responsibility and worst anxieties" perhaps fall on the higher income groups in their official capacities. Hence the high prevalence rate of certain diseases in these groups.

FORM No. 155. (See. Rule 329.)

MEMBERS' VOLUNTARY WINDING-UP.

Name of Company: THE MANDAYAM CORPORATION, Ltd., MYSORE-4.
(In Liquidation)

NOTICE CONVENING ANNUAL GENERAL MEETING

Notice is hereby given in pursuance of Section 496, that a General Meeting of the Members of the above named Company will be held at K I-1037, Hundred Feet Road, Mysore-4, on the Twelfth day of September, 1968, at 3 O'clock in the afternoon for the purpose of having an account laid before them showing the manner in which the winding-up has been conducted, and the property of the Company has been disposed off and of hearing any explanation that may be given by the Liquidator.

Mysore.
17—7—68

G. SRINIVASA JOSYER,
Liquidator.

M. SADASIVAYYA,
JUDGE, HIGH COURT OF MYSORE.

Bangalore.
Date 4th July 1968.

Dear Sri Josyer,

Your letter of 2-7-1968. I am very thankful to you for your kind remembrances of me and our association of nearly a quarter of a century ago. I am no longer as young as I was then. But, you do not seem to have grown older at all. Your handwriting is quite firm, and you are as witty as ever and your mind is alert as that of any young man. May the Almighty keep you in that way always!

I am very grateful for your invitation to me for presiding on the occasion of the celebrations mentioned in your letter. Unfortunately, my health is not very good and I have been taking medical treatment. On this ground, I am put to the necessity of requesting you to be good enough to excuse me. But, next time when I visit Mysore, I will make it a point let you know and will be very happy to spend some time with you.

Please let me know what will be cost of sending by book post a copy of "Sanskrit wisdom" and a copy of your "History of Mysore"; I will send the necessary amount by M.O. so that the books can be sent to my address.

Please remember me to all our friends.

Yours sincerely,
M. SADASIVAYYA.

N. SANKARAN,
C/o. M. NARAYANA MENON, B.A. & B.L.
DISTRICT & SESSIONS JUDGE,

TELLICHERRY.
7-7-'68.

Sir,

I saw an article about Bharadwaja's "Vaimanikasastra" by a Mr. A. P. Raman Nair in a daily. In it it was mentioned that anybody interested in the subject must contact you. I am a boy studying for Aeronautical Engineering in France, and I am sometimes laughed at, because I come from India which is considered to be rather backward in the field. I know Sanskrit well enough. Is there a published text for the above mentioned book? If so where can I obtain it? I am asking for the text itself because the author of the article has stated that there are no books exhaustively dealing with the subject.

I will be greatly oblized if you will be kind enough to direct me in the above subject.

Thanking you, Sir,

Yours sincerely,
N. SANKARAN.

G. M. PANDIT
Commission Agent & Empty drum Merchant.

Cochin-2, 7—7—68.

Dear Sirs,

I happened to come across with an article in the Malayalam Daily "Mathrubhumi" of today's edition about the science of Aviation. I am much interested in this subject. Therefore, please let me know whether you can provide me with a copy of the writing of His Holiness Maharshi Bharadwaja. I am interested mainly in the principle of to hypnotise the Navigators of an Enemy plane. I am prepared to pay any cost for it. Please let me have your immediate reply.

I am also interested in possessing a copy Zrigveda (Virgveda). Can you get me a Sanskrit copy of same? If you have ready stock of same, please send me one by V.P. Post and I assure you that I will retire the V.P. on the moment it is presented to me.

Also let me have a copy of the list of Vedic books you have.

Yours faithfully,
G. M. PANDIT.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M. H.M.S. F.R.G.S. M.R.S.I.

FOUND R

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

"Sringara Prakasa" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha Vol. II."

* * *

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, 1 copy "Sanskrit Wisdom", by G. R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I:

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* * *

Kindly supply us Bhojaraja's Shringara Prakasha

3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* * *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

* *

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 copy.

Please suppl Sanskrit Wisdom 3 copies

* * *

SANSKRIT PUSTAK BHANDAR, Calcutta:

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.

Please supply 2 copies Shringara Prakasha.

* *

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G. R. Josyer 5 copies.

Please supply History of Mysore 6 copies.

* * *

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore

* *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVIII No. 39] Monday 22-7-1968 [PRICE 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ANDHRA PROVINCE

An Englishman's idea.

"The Andhra Province sprang full-fledged from my head like Athene from the head of Zeus, when I was Assistant Collector, Cocanada, in 1901. says A. G. Galletti I C.S., also author of Telugu Dictionary. It was just common sense prophecy, but it takes a long time to drive common sense into the heads of other, prejudiced, people. I was learning Telugu. I wanted to get a good command of the language. So I invited the elite of Cocanada to my bungalow to teach me Telugu by conversation. The topics I chose were my programmes, religious and political. My religious programme fell flat. Superstition is the strongest of prejudices. My political programme succeeded because I flattered my audience. It was, briefly, India is ripe for self-government. We should aim at an All-Iudia Federal Republic. India and the Native States would be thrown into the melting-pot and India would be re-divided into national states, each with one language, the language of that nation. I began with the Madras Presidency and adjacent Native States. This territory would provide four separate nations. The Telugus had 18 millions in the Presidency, 5 in Hyderabad, one in Mysore. Madras fell into the old Telugu area, but it had been Tamilised. We did not want Madras. There were more Oriyas than Telugus in N. Ganjam. We did not want N, Ganjam. It should go to Orissa.

I called the new state Andhra, the old name, to remind the Telugus that the Empire of Vijayanagaram was an Andhra Empire. I pointed out to them that they were once a great, and imperial nation. Then they were playing second fiddle to the Tamils. They had to send their sons to Madras to be educated. The Tamils had all the leaders of the bar and most of the fat jobs. The Andhra State would have a university of its own at Rajamundry. For the capital my own choice was Bezwada, and, when I was Sub-Collector there I bought for Government an extensive piece of land on the west of the growing townt o be reserved for the office buildings of the Andhra State. Others favoured Waltair.

The Telugus had not realised they were a nation. There was no word for patriotism in Telugu. I supplied a Sanskrit compound. I also undertook to give the Telugus, who spoke different dialects and wrote in bad Sanskrit, a common literary language. I achieved this in Galletti's Telugu Dictionary. Oxford University Press, 1938. For 30 years I carried on propaganda for this literary language and had many followers in this sphere. The Andhra Province movement spread like wild-fire from the beginning. The Congress adopted it. I proposed the fore-fold division of the Presidency in the Madras Government's (my) despatch on the Morley Reforms.

Nehru adopted part of my programme, abolishing the Native States. He did not go on to the re-division of India. I suppose he thought the vast upheaval involved unwarranted Then in his despair Sriramulu, a fanatic, died for my ideas, and the Andhra Province has, contrary to my expectations, materialised in half a century!

I claim no particular merit. My Idea was just common sense."

A. G. GALLETTI, I.C.S.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

To Sri G, R. Josyer, M.A., F.R,E.S., Mysore 4. :

Alleppy.
9-7-1968.

Revered Sir,

I request you to be kind enough to give some informations about the ancient Sansl scientific books which have been published, and where shall I get them, at your earliest convenience. Also let me know whether you can help me, in some way, in getting a set of "Bhatta Bhaskara Bhashya" of Titiriya Samhita and Brahmana, which have become out of print. Even second hand books, if complete and faultless, will be welcomed, as a reprint cannot be expected at present. As it was published originally in Mysore, I hope, you can do some help for me.

I am yours Sincrely,
V. Kesavan Namboodiry,
Kalangara Illom
Alleppy, Kerala State.

* * *

VERGHESE & COMPANY
KUNNAMCULAM.

8th July, 1968.

Respected Sir,

Referring the article in one of the Malayalam Papers, I understand that any doubt can be ref. to you and your goodselves will take the pains to give the actual means prescribed by the Rishis in the old Granthas.

I think my request will not be failed by you or I request you to inform me which book—in English I have to read to get all the details.

Now, to take oil from the oil cakes the present arrangement is to use solvent extraction process. Whether any easy means are prescribed in our old granthas and if so I request you to give the details of the same in English or in Malayalam.

How the clay models and wares are enamelled by them and what means are used.

To save our paddy cultivation from the fungus pests and germs what they have mentioned.

What they used to make a solid piece to stand any temperature using Sand.

Any suggestions as well as any means prescribed by our Rishis in this matter, Please inform me. Pleasse write in English as well as the names used in it.

Further is it a truth that Rishis made gold out of copper using Rice and some other leaf. I am told so by one of our old men.

I am expecting an elaborate reply. Thanking, Yours faithfully,
DAIV P.V.

*

K. RAMANUNNI MANNADIAR,

PALGHAT.
14-7-68.

Blessed Self,

I am happy to note in the Malayalam Daily "Mathrubhoomi" that your goodself will furnish information regarding Hindu Old scriptures and other scientific matters in our ancient culture,

May I get the address of Book Depot where I can get copies of 'Yanthra Sarvaswam' and 'Akasa Thanthram' written by Srimath Bharadwaja Muni.

Thanking you,

Yours in Divine Service,
K. RAMANUNNI MANNADIYAR.

Please find herewith postal stamp of 20 Np. for the reply. I want the English translation of the above books. If translations are available in Malayalam or Tamil all the more glad. K.R.M.

The Rationalist

LIFE SPAN

Need we die? We all believe that death is inevitable. Biologists tell us that we carry within us the seeds of our decay, and natural death is a necessary result of our mode of being.

Lethal chemical changes begin to work in our bodies from the day of birth, and possibly even in the embryo stage. The ultimate cause of death is probably poisoning from waste products.

Yet scientists have shown that life is inherently continuous.

The paramecium is an animal found in stagnant water. Its body consists of only one cell, and because it is so small it cannot be seen except under the microscope.

It is significant because it never dies. It lives on by the simple process of dividing itself into two new cells.

One biologist who has made a special study of paramecia has watched them reproduce themselves, by self-division, through 9,000 generations in 13 years—comparable with a quarter of a million years of human life!

Does this mean tnat the individual cell is potentially immortal? Perhaps. We do not yet know.

Only a few years ago research workers threw away a tissue which had been kept alive and growing since before the first world war!

It was in 1912 that Dr. Alexis Carrel, of the Rockefeller Institute, took a piece of heart tissue of chick embryo, put it in a special apparatus and demonstrated that it would never die. That is why it was finally thrown away! The experiment could have been carried on for centuries.

What we call natural death is apparently something that has come with evolution. The kind of immortality which the paramecium has, was lost millions of years ago when the animal kingdom began to exchange its single-celled existence for a more elaborate and efficient life as a multi-celled creature.

The complexity of man has proved to be his undoing. We die because one set of body cells lets the others down. Liver cells may fail and bring death to the whole organism even though the heart, lungs, and kidney cells are perfectly able to function for many more years.

We do not die all over at once. Days after an individual has been declared legally dead, fragments of inner organs have been found fully alive! Each organ in the body dies at its own rate, and scientists are beginning to learn details of this fact with the thought of some day preventing certain types of death.

Just how fast disintegration takes place probably depends somewhat on temparature. A famous physiologist, Jacques Loeb, prolonged the life of fruit flies 90 per cent by lowering the breeding temparature by two-thirds. Loeb has estimated that if the temperature of the human body could be lowered to 49·5 degrees F., human life could be extended 1,900 years! Nature, however, maintains an internal temparature of 96·6 degrees for man, regardless of whether he be an Eskimo or an inhabitant of the Tropics.

New knowledge in the last 20 years about resuscitating persons whose heart stops on the operating table has enabled doctors to postpone death. It has stressed the difference between "clinical" death and "physiological" death.

Many scientists are convinced that, even if man cannot realise biological immortality, he can still postpone death long enough to get far more out of his potential life span than he does now. Some believe 115 years is attainable now, providing man can be protected against physical and emotional "insults" to the body.

Dr. Henry S. Simms, of Columbia University, has computed that if the human body could retain, all during life, the ability to resist disease and repair breakdown that it possesses at the age of 10, man would have a life expectancy of 800 years and some individuals might survive 22,000 years!

Meanwhile, as this research into the nature of death that will give us understanding of the continuity of life goes on, we canot ignore the fact that for the vast majority of people on the earth, the problem is not whether they will live for centuries, but until tomorrow!

A. U. S. Department of State report in 1950 stated that in countries such as Egypt and India, where the average expectation of life at birth is about 80 years, only 54 out of every 100 children reach the age of 15 and enter the period of maximum economic productivity. Of those who reach young adulthood all but 15 die or are incapacitated long before completing the normal span of working life at the age of 60.

In countries in other areas, more industrially developed, 92 out of 100 children reach the age of 15, and 70 live a productive life-span to the age of 60.

It is important to reduce the death rate because it will mean an increase in the human resources available for production in proportion to population.

Given social and economic improvement, says the World Health Organisation, people will enjoy a fuller and a richer existence. They will have life and they will have it more abundantly—and the study of the humble paramecium will help to confer immortality" on man! X.

H. H. Mummadi Krishnaraja Wadiyar Jayanti Celebration Committee

request your presence on the occasion of

the Celebration of the 174th Jayanti of

H. H. SRI MUMMADI KRISHNARAJA WADAYAR, G.C.S.I.

under the Presidentship of

SRI VIDWAN M. A. ALWAR TIRUMALIENGAR SWAMY

Principal, Melkote Sanskrit College,

on Thursday the 15th August 1968, at 6 p.m.

at the Narasimharaja Sahakara Bhavana

100 Feet Road, Mysore,

G. R. JOSYER.

M.A. H(N,S P.E,S.B. M.R.S.L.

Convenor.

STRAIGHT LINE

A reader in Mexico asks: "Does there exist such a thing as a straight line? I have heard it stated that a straight line is only imaginary. I have also heard that television is transmitted 'in a straight line.' Can you clear this up?"

One must be very careful of the word "exist" as used in science, for it means different things, depending on whether it is used by a mathematician, a physicist or a technician. Mathematicians. for instance, consider that any concept they use "exists" if they percieve no internal contradiction in the concept in question. From this point of view, the straight line exists.

In the exact and natural sciences, it can only be said that a thing exists if it corresponds to an object or a phenomenon in the world of reality and not exclusively in our minds. From this point of view, there is no such thing as a line, straight or otherwise, if a line is understood to be a thing having length without thickness or breadth. Such a thing cannot be a material object. It is an abstraction. To a draughtsman, on the other hand, a line is a mark on paper – and therefore exists—though it is not the mathematician's line, for however finely drawn, it has breadth and thickness. There is no problem about the existence of a straight line if one does not mix up these different points of view.

When used to describe the propagation of television waves, which take the same course as waves of visible light, straight line is an approximation. It is not intended as an assertion that the trajectory of television waves or light waves is in a straight line as conceived by the mathematician, but that it differs from this concept by an amount too small to be measured.

In view of the rapid progress of science, a reader of Indonesia Raya asks, if there are still "undiscovered things" about which science knows nothing?

Every science has its unsolved problems, big or little, and the number of them changes constantly, because every day sees the solution of some questions and, at the same time, the discovery of new problems. The number of unsolved questions is probably infinite. If we consider only those which have been explicitly stated in writing there are thousands and probably millions. In 1900, the great scholar David Hilbert described the 23 most important mathematical problems which had not yet been resolved. One could certainly find at least as many in physics, chemistry, astronomy, geology, medicine, psychology or sociology. Being unable to enumerate them all, we may, however, indicate some of the most important present-day scientific questions:

Is it possible to reduce all the elementary material particles in physics to a single one or to a combination of a relatively small number?

Can we explain life on the basis of presently known laws of physics and chemistry?

Can we explain the development of thought and of consciousness on the basis of presently known laws of chemistry, physics and biology?

F. L.

ಯಜುರುಪಾಕರ್ಮ	0–2ಷ.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–2ಷ.
ಭಗವದಾರಾಧನ	0–4ಂ.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಚ್ಚಿದೇವರಾಜವಿನ್ಮಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

'Sociology.', "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph.D., Simla.

"Profusely illustrated, attractively produced and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ :

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದಂಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು :

'It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆದಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲು ಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೬ಣ

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೀಲೆ ಮುಗಿಯುವವರೆರಿಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 40] Monday 29-7-1968 [Price 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ಚಿತ್ತೂರ್ ರಾಣಿ ಪದ್ಮಿನಿ

ಸುಮಾರು ೬೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಮೇವಾರ್ ರಾಜ್ಯವು ಭರತ ಖಂಡದಲ್ಲೆಲ್ಲಾ ಬಹು ಪ್ರಬಲವಾದುದೆಂದು ಪ್ರಸಿದ್ಧವಾಗಿತ್ತು. ಅದರ ರಾಜಧಾನಿಯೂದ ಚಿತ್ತೂರು ರಾಜಪುತ್ರಸ್ಥಾನಕ್ಕೆ ತಿಲಕಪ್ರಾಯವಾಗಿ ಸೌಂದರ್ಯಕ್ಕೂ ಸಂಪತ್ತಿಗೂ ವೀರ್ಯಕ್ಕೂ ಆಕರವೆನಿಸಿಕೊಂಡಿತ್ತು. ನಮ್ಮ ಕಥೆಯು ಆರಂಭವಾಗುವ ಸಮಯದಲ್ಲಿ ಮೇವಾರಿಗೆ ಖಿಲ್ಜಿನಾಮ ಮಹಾಬಲಾಢ್ಯ ಲಕ್ಷ್ಮಣಸಿಂಹನು ರಾಜನಾಗಿದ್ದನು. ಅವನು ಇನ್ನೂ ಅಪ್ರಾಪ್ತ ವಯಸ್ಕನಾಗಿದ್ದರಿಂದ ಅವನ ಚಿಕ್ಕಪ್ಪನಾದ ಭೀಮಸಿಂಹನು ರಾಜ್ಯಭಾರವನ್ನು ನಡೆಸುತ್ತಿದ್ದನು. ವೀರ್ಯದಲ್ಲಿಯೇ ಅಗಲಿ ರಾಜತಂತ್ರದಲ್ಲಿಯೇ ಅಗಲಿ ಅವನಿಗೆ ಸಮನಾದವರು ಇರಲಿಲ್ಲ. ಮೇವಾರ ರಾಜ್ಯವು ಪ್ರಜೆಗಳಿಗೆ ರಾಮರಾಜ್ಯವಾಗಿತ್ತು. ಭೀಮಸಿಂಹನು ಅವರ ಪ್ರೀತಿಗೂ ಗೌರವಕ್ಕೂ ಮತ್ತು ಶ್ಲಾಘನೆಗೂ ಪಾತ್ರನಾಗಿದ್ದನು.

ಹೀಗೆ ಶುಭ್ರವಾಗಿದ್ದ ಆಕಾಶಮಂಡಲದಲ್ಲಿ ಅಕಸ್ಮಾತ್ತಾಗಿ ಕಗ್ಗತ್ತಲೆಯು ಮುಸುಕಿತು. ದೆಹಲಿಯಲ್ಲಿ ತುರುಕರ ದೊರೆಯಾದ ಅಲ್ಲಾವುದೀನ್ ಖಿಲ್ಜಿಯು ನಾಯಕನಾಗಿ ಉತ್ತರದೇಶದಲ್ಲೆಲ್ಲಾ ತನ್ನ ದಂಡಿನೊಡನೆ ಹಾವಳಿಮಾಡುತ್ತಿದ್ದನು. ಅವನು ಅನೇಕ ದೇಶಗಳನ್ನು ಆಕ್ರಮಿಸಿ ಊರುಗಳನ್ನು ಲೂಟಿಮಾಡಿ ಆಬಾಲವೃದ್ಧರನ್ನು ಹಿಂಸಿಸಿ ಕೊನೆಗೆ ಮೇವಾರ ದೇಶದ ಕಡೆಗೆ ತಿರುಗಿದನು. ಆದರೆ ಅಲ್ಲಿ ಭೀಮಸಿಂಹನ ಸೇನಾಪತ್ಯದಲ್ಲಿ ಅಪ್ರತಿಮವೀರರಾಗಿ ನೆರೆದಿದ್ದ ರಾಜಪುತ್ರಯೋಧರುಗಳು ಇವನನ್ನು ಎದುರುಗೊಳ್ಳುವುದಕ್ಕೆ ಸಿದ್ಧರಾಗಿದ್ದರು. ಅವರುಗಳೊಡನೆ ಕಷ್ಟಪಟ್ಟು ಹೋರಾಡುವುದಕ್ಕೆ ಅಲ್ಲಾಉದೀನನು ಹಿಂತಿರುಗಿದು ಬೇರೆಕಡೆಗೆ ತಿರಳುವ ಯೋಚನೆಯನ್ನು ಮಾಡುತ್ತಿರುವಷ್ಟರಲ್ಲಿಯೆ ಭೀಮಸಿಂಹನ ಪತ್ನಿ ರಾಣಿ ಪದ್ಮಿನಿಯು ಅತುಲವಾದ ಸೌಂದರ್ಯರಾಶಿಯು ಕೀರ್ತಿಯು ಇವನ ಕಿವಿಯನ್ನು ಮುಟ್ಟಿತು. ಆದನ್ನು ಕೇಳಿದಕೂಡಲೆ ಅವನು ಅವಳನ್ನು ವಶಮಾಡಿಕೊಳ್ಳದೆ ಹಿಂತಿರುಗಕೂಡದೆಂದು ನಿರ್ಧರಮಾಡಿಕೊಂಡನು. ನಂತರ ಗೂಢಚಾರರ ಮೂಲಕ ಅವಳಿಗೆ ತನ್ನಿಷ್ಟವನ್ನು ಹೇಳಿಕಳುಹಿಸಿದನು. ಪತಿವ್ರತಾಶಿರೋಮಣಿಯಾದ ಪದ್ಮಿನಿಯು ಸೀತೆಯು ರಾವಣನಿಗೆ ಉಪದೇಶವನ್ನು ಹೇಳಿದಂತೆ ಅವನ ಮಾತನ್ನು ಧಿಕ್ಕರಿಸಿದಳು. ಹಾಗಾದರೆ ರಾಜಧಾನಿಗೆ ಮುತ್ತಿಗೆ ಹಾಕುವೆನೆಂದು ಅಲ್ಲಾವುದೀನನು ಚಿತ್ತೂರಿಗೆ ಮುತ್ತಿಗೆಯನ್ನು ಹಾಕಿದನು.

ರಾಜಪುತ್ರರ ಶಸ್ತ್ರಗಳು ಸುಮ್ಮನೆ ಇರಲಿಲ್ಲ. ಅಲ್ಲಾವುದೀನನು ಕೋಟೆಯನ್ನು ಪ್ರವೇಶಿಸಬೇಕೆಂದು ರಾತ್ರಿಯಲ್ಲಿ ಗುಪ್ತವಾಗಿ ಮಾಡುತ್ತಿದ್ದ ಪ್ರಯತ್ನಗಳೂ ಬೆಳಗಿನ ಹೊತ್ತು ಕೋಟೆಯ ನಾನಾ ಕಡೆಗಳಲ್ಲಿ ಗುಂಪುಗುಂಪಾಗಿ ನುಗ್ಗಾಡುತ್ತಿದ್ದ ಪ್ರಯತ್ನಗಳೂ ವಿಫಲ ಮಾಡಲ್ಪಟ್ಟವು. ಕ್ಷತ್ರಿಯ ಯೋಧರುಗಳು ತಮ್ಮ ಮಾತೃ ಭೂಮಿಗೋಸ್ಕರವೂ, ಹೆಂಡಿರು ಮಕ್ಕಳಗೋಸ್ಕರವೂ, ಕುಲ ದೇವತೆಗಳಿಗೋಸ್ಕರವೂ ಪ್ರಾಣವನ್ನು ಸಹ ಲಕ್ಷಿಸದೆ ಯುದ್ಧಮಾಡುತ್ತಿದ್ದರು. ಮುಸಲ್ಮಾನ್ ಯೋಧರುಗಳು ಕಾಫರುಗಳ ಕೈಯ್ಯಲ್ಲಿ ಸೋಲನ್ನು ಹೊಂದಕೂಡದೆಂದು ನಿರ್ಧರಿಸಿದ್ದರು. ಅಲ್ಲಾವುದೀನನು ಪದ್ಮಿನಿಯನ್ನು ಅಪಹರಿಸಿಕೊಳ್ಳದೆ ಮೇವಾರವನ್ನು ಬಿಟ್ಟುಹೋಗುವದಿಲ್ಲವೆಂದು ಪ್ರಮಾಣಮಾಡಿದ್ದನು.

ಹೀಗೆ ತಿಂಗಳುಗಟ್ಟಲೆ ಕಳೆಯಿತು. ಆದರೂ ಚಿತ್ತೂರು ಕೋಟೆಯು ದುರ್ಜಯವಾಗಿ ನಿಂತಿತ್ತು. ಆದರೆ ಅದರ ರಕ್ಷಕರ ಸಂಖ್ಯೆಯು ಮಾತ್ರ ದಿನದಿನಕ್ಕೆ ಗಳಿತವಾಗುತ್ತ ಬಂದಿತು. ಮುಸಲ್ಮಾನರ ಸಂಖ್ಯೆಯು ಅಪಾರವಾಗಿದ್ದಿತು. ಭೀಮಸಿಂಹನು ತನ್ನ ಸತಿಯ ಮಾನರಕ್ಷಣೆಗಾಗಿಯೂ, ತನ್ನ ಪ್ರಜೆಗಳ ಕ್ಷೇಮಕ್ಕಾಗಿಯೂ ದೇವರ ಮೇಲೆ ಭಾರವಿಟ್ಟು ಏಕಮನಸ್ಕನಾಗಿ ಕೋಟೆಯನ್ನು ರಕ್ಷಿಸುತ್ತಿದ್ದನು. ಕಡೆಗೆ ತನ್ನ ಕಡೆಯವರು ಸ್ವಲ್ಪಮಾತ್ರ ಉಳಿದಿರಲು ಅವನು ಸಂಧಾನ ಮಾಡಿಕೊಳ್ಳಲು ಯತ್ನಿಸಿದನು. ಆದರೆ ನಿರ್ಘೃಣನಾದ ಯವನನು ಪದ್ಮಿನಿಯಲ್ಲದೆ ಯಾವ ಸಂಧಾನಕ್ಕೂ ಒಪ್ಪನು. ಪದ್ಮಿನಿಯನ್ನು ತನಗೊಪ್ಪಿಸಿದರೆ ತಾನು ಹೊರಟುಹೋಗುವದಾಗಿ ಹೇಳಿ ಕಳಹಿಸಿದನು. ರಾಜಪುತ್ರ ವೀರರು ಅದಕ್ಕಿಂತಲೂ ಪ್ರಾಣಬಿಡುವುದೇ ಲೇಸೆಂದು ಗೊತ್ತುಮಾಡಿದರು.

ಕೋಟೆಯ ಮುತ್ತಿಗೆಯೂ ಅಲ್ಲಲ್ಲಿ ಕೂಟ ಯುದ್ಧಗಳೂ ಬೆಳೆಯುತ್ತಿದ್ದವು. ಒಂದೂವರೆ ವರ್ಷಗಳು ಕಳೆದವು. ಅಲ್ಲಾವುದೀನನಿಗೆ ಮನಸ್ಸಿಗೆ ಬೇಸರವಾಗಿ ನಿಷ್ಫಲವಾಗಿ ಸುಮ್ಮನೆ ಇಲ್ಲಿ ಕಾಲ ಹರಣಮಾಡುವದಕ್ಕಿಂತ ಬೇರೆ ಕಡೆ ಹೋಗುವದು ಉತ್ತಮವೆಂದು ಯೋಚಿಸಿ ಭೀಮಸಿಂಹನಲ್ಲಿಗೆ ಚಾರರನ್ನು ಕಳುಹಿಸಿದನು. ಸತಿ ಪದ್ಮಿನಿಯನ್ನು ಒಂದುಸಲವಾದರೂ ತಾನು ಸುಮ್ಮನೆ ಕಣ್ಣಿನಿಂದ ದರ್ಶನಮಾಡಲು ಅವಕಾಶ ಕೊಟ್ಟರೆ ನಂತರ ತಾನು ಸೈನ್ಯದೊಡನೆ ಹೊರಟುಹೋಗುವದಾಗಿ ಹೇಳಿಕಳುಹಿಸಿದನು. ಭೀಮಸಿಂಹನೂ ಅವನ ಆಪ್ತ ಸಚಿವರೂ ಯೋಚಿಸಿನೋಡಿ ಕಡೆಗೆ ಅಲ್ಲಾವುದೀನನು ಅಲ್ಪ ಪರಿವಾರದೊಡನೆ ಬಂದು ಪದ್ಮಿನಿಯ ಪ್ರತಿಬಿಂಬವನ್ನು ಕನ್ನಡಿಯಲ್ಲಿ ನೋಡಿಹೋಗಲು ಒಪ್ಪಿದರೆ ಆಗಬಹುದೆಂದು ಹೇಳಿಕಳುಹಿಸಿದರು. ಅಲ್ಲಾವುದೀನನು ಅದಕ್ಕೆ ಒಪ್ಪಿ ಕೆಲವು ಸೈನಿಕರೊಡನೆ ಬಂದು ನಿಲುಗನ್ನಡಿಯಲ್ಲಿ ಪದ್ಮಿನಿಯ ಪ್ರತಿಬಿಂಬವನ್ನು ನೋಡಿ ತೃಪ್ತನಾದವನಂತೆ ನಟಿಸಿದನು. ನಂತರ ಭೀಮಸಿಂಹನೊಡನೆ ಬಹಳ ಸರಸವಾಗಿ ಚಿತ್ತೂರಿಗೆ ಮುತ್ತಿಗೆ ಹಾಕಿ ತೊಂದರೆ ಪಡಿಸಿದುದಕ್ಕಾಗಿ ತಾನು ದುಃಖಿಸುವದಾಗಿಯೂ ಮುಂದೆ ಮರಣಾವಧಿ ತಾನು ಭೀಮಸಿಂಹನ ಸ್ನೇಹಿತನಾಗಿರುವದಾಗಿಯೂ ಹೇಳಿದನು. ಮತ್ತು ರಾಜಪುತ್ರರು ಇಷ್ಟು ಪರಾಕ್ರಮಿಗಳೇಂದು ತಿಳಿದಿರಲಿಲ್ಲವೆಂದೂ ಅವರಿಗೆ ತನ್ನ ಗೌರವವನ್ನು ತೋರಿಸಲು ಅಪೇಕ್ಷಿಸುವುದರಿಂದ ಭೀಮಸಿಂಹನೂ ಅವನ ಮುಖ್ಯ ಪರಿವಾರದವರೂ ತನ್ನ ಬಿಡಾರಕ್ಕೆ ಬಂದು ಭೇಟಿಯನ್ನು ಕೊಡಬೇಕೆಂದು ಅವನನ್ನು ಕರೆದನು. ಅಕಳಂಕನಾದ ಭೀಮಸಿಂಹನು ಅದನ್ನು ನಂಬಿ ಮಾರನೇ ದಿನ ಬರುವುದಾಗಿ ಹೇಳಿ ತುರುಕರನ್ನು ಕೋಟೆಯಿಂದ ಹಿಂದಕ್ಕೆ ಕಳುಹಿಸಿಕ್ಕೊಟ್ಟನು.

ಮಾರನೆಯ ದಿನ ಭೀಮಸಿಂಹನೂ ಪರಿವಾರದವರು ಕೆಲವರೂ ಕೋಟೆಯಿಂದ ಹೊರಟು ಅಲ್ಲಾವುದೀನನ ಆಹ್ವಾನದಂತೆ ಅವನ ಬಿಡಾರಕ್ಕೆ ಬಂದಾಗ ಅಲ್ಲಿ ಸನ್ನದ್ಧರಾಗಿದ್ದ ಸೈನಿಕರು ಇವರುಗಳನ್ನು ಸೆರೆಹಿಡಿದು ಬಂಧನದಲ್ಲಿಟ್ಟರು. ಒಂದೂವರೆ ವರ್ಷಕಾಲ ತಮಗೆ ಶ್ರಮ ಕೊಟ್ಟದ್ದಕ್ಕೆ ಈಗ ತಕ್ಕ ಶಿಕ್ಷೆಯನ್ನು ಕೊಟ್ಟೆನೆಂದು ತುರುಕರು ಹಿಗ್ಗುತ್ತಿದ್ದರು. ರಾಜಪುತ್ರರು ದಿಕ್ಕು ತೋಚದೆ ಚಿಂತಾಕ್ರಾಂತ

ರಾದರು. ನಂತರ ಅಲ್ಲಾವುದೀನನು ಜಾರರ ಮೂಲಕ "ನಿಮ್ಮ ಮುಖಂಡರನ್ನು ಹಿಡಿದು ಸೆರೆಯಲ್ಲಿಟ್ಟಿದ್ದೇವೆ. ನೀವು ಕೂಡಲೆ ಪದ್ಮಿನಿಯನ್ನು ಕರತಂದು ನಮ್ಮ ರಾಜನಿಗೆ ಒಪ್ಪಿಸದೆ ಇದ್ದರೆ ಅವರುಗಳನ್ನು ಗಲ್ಲಿಗೆ ಹಾಕಿಬಿಡುತ್ತೇವೆ" ಎಂದು ಕೋಟೆಯೊಳಕ್ಕೆ ಹೇಳಕಳುಹಿಸಲು ರಾಜಪುತ್ರರುಗಳು ದುಃಖಸಾಗರದಲ್ಲಿ ಮಗ್ನರಾದರು.

ಮಹಾರಾಣಾ ಲಕ್ಷ್ಮಣಸಿಂಹನು ಇನ್ನೂ ಬಾಲಕನು. ಭೀಮಸಿಂಹನ ೧೨ ಮಂದಿ ಮಕ್ಕಳುಗಳೂ ಇನ್ನೂ ಅರಿಯದವರು. ಪದ್ಮಿನಿಯೂ ಅವಳ ತಮ್ಮನಾದ ಗೋರಾಸಿಂಹನೂ ಇಂಥಾ ವಿಪತ್ಕಾಲದಲ್ಲಿ ಏನು ಮಾಡಬೇಕೆಂದು ಯೋಚಿಸಿನೋಡಿ ಕಡೆಗೆ ಒಂದು ಚಮತ್ಕಾರವನ್ನು ನಿರ್ಣಯಿಸಿದರು. ಅದರಂತೆ ಅಲ್ಲಾವುದೀನನಿಗೆ ಹೀಗೆಂದು ಹೇಳಕಳುಹಿಸಿದರು. "ರಾಣಿ ಪದ್ಮಿನಿಯು ಏಳುನೂರು ಪಲ್ಲಕ್ಕಿಗಳ ಪರಿವಾರದೊಡನೆ ಅಲ್ಲಾವುದೀನನ ಶಾಣ್ಯಕ್ಕೆ ಬರುವಳು; ಒಡನೆ ಭೀಮಸಿಂಹನನ್ನೂ ಅವನ ಜೊತೆಯಲ್ಲಿ ಖೈದಿನಲ್ಲಿದ್ದವರನ್ನೂ ಬಿಟ್ಟುಬಿಡಬೇಕು" ಎಂಬದಾಗಿ. ಅದಕ್ಕೆ ಅಲ್ಲಾವುದೀನನು ಸಂತೋಷದಿಂದ ಒಪ್ಪಿದನು. ನಂತರ ಪದ್ಮಿನಿಯು ಪಲ್ಲಕ್ಕಿಯಲ್ಲಿ ಕುಳಿತು ಬುರಕಿಹಾಕಿದ್ದ ಏಳುನೂರು ಪಲ್ಲಕ್ಕಿಗಳಿಂದ ಅನುಸೃತಳಾಗಿ ಹೊರಟಳು. ಪ್ರತಿಯೊಂದು ಪಲ್ಲಕ್ಕಿಗೂ ಎಂಟೆಂಟು ಜನ ವಾಹಕರು. ಆವರುಗಳು ಹೊರಗಡೆ ನಿರಾಯುಧರಾಗಿದ್ದರೂ ಬಟ್ಟೆಯೊಳಗೆ ಖಡ್ಗಗಳನ್ನು ಅವಿಸಿಕೊಂಡಿದ್ದರು: ಮತ್ತು ಪ್ರತಿಯೊಂದು ಪಲ್ಲಕ್ಕಿಯೊಳಗೂ ಇಬ್ಬಿಬ್ಬರು ಆಯುಧಪಾಣಿಗಳಾದ ಯೋಧರು. ಈ ಪಲ್ಲಕ್ಕಿಗಳ ಕಾವಲಿಗೆ ಗೋರಾಸಿಂಹನೂ ಅವನ ಹತ್ತುಪರ್ಷದ ಕರ್ಮಾರ ಬಾದಳನ್ನೂ ಕೆಲವು ಮಂದಿ ಸರದಾರರೂ.

ಈ ಸಮಸ್ತ ಪರಿವಾರವೂ ರಾತ್ರಿ ಕತ್ತಲಾದ ಮೇಲೆ ಕೋಟೆಯಿಂದ ಹೊರಟು ಅಲ್ಲಾವುದೀನನ ಬಿಡಾರಕ್ಕೆ ಬಂದಿತು. ಅಲ್ಲಾವುದೀನನ ಸೇನಾಧಿಪತಿಗಳು ಎದುರುಗೊಳ್ಳಲು ಬರಲು ಪದ್ಮಿನಿಯು ಮೊದಲು ತನ್ನ ಪತಿಯಿದ್ದ ಡೇರೆಗೆ ಕರೆದುಕೊಂಡು ಹೋದಳಿ ಅವನನ್ನು ನೋಡಿ ನಂತರ ಯವನ ರಾಜನನ್ನು ನೋಡುವದಕ್ಕೆ ಬರುವದಾಗಿ ಹೇಳಿದಳು. ಅದರಂತೆ ಅವಳ ಪಲ್ಲಕ್ಕಿಯನ್ನು ಭೀಮಸಿಂಹನಿದ್ದ ಡೇರೆಗೆ ಕರೆದುಕೊಂಡುಹೋಗಲು ಪದ್ಮಿನಿಯು ಇಳಿದು ಒಳಕ್ಕೆ ಹೋದಳು. ಅವಳನ್ನು ನೋಡಿ ಭೀಮಸಿಂಹನು ಸ್ತಬ್ಧನಾಗಿ "ಇಲ್ಲಿ ಹ್ಯಾಗೆ ಬಂದೆ" ಎಂದು ಕೇಳಲು "ಅದನ್ನು ನಂತರ ಹೇಳುತ್ತೇನೆ. ಹೊರಗೆ ಕುದುರೆ ಇದೆ. ನೀವು ಹಾರಿ ಅದರ ಮೇಲಿ ಕುಳಿತು ಇಲ್ಲಿಂದ ಹೊರಡಬೇಕು" ಎಂದು ಸೂಚಿಸಿದಳು. ಗಂಡಹೆಂಡರಿಬ್ಬರೂ ಹೊರಗೆ ಬಂದು ಮಿಂಚಿನಂತೆ ಹತ್ತಿರದ್ದ ತಮ್ಮ ಸವಾರನೊಬ್ಬನ ಕುದುರೆಯ ಮೇಲೆ ಹಾರಿ ಕತ್ತಿಯನ್ನು ಝಳಿಪಿಸುತ್ತಾ ಯಾರಿಗೂ ಸಿಕ್ಕದೆ ಕೋಟೆಗೆ ಬಂದು ಸೇರಿದರು.

(ಮುಂದುವರಿಯುವುದು.)

ಜಿ. ಆರ್. ಜೋಸ್ಸರ್

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ತಾ|| ೧೫-೮-೧೯೩೮ ನೇ ಗುರುವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ

ಮೈಸೂರು ನೂರಡಿ ರೋಡ್ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ

ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

೧೫೪ ನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ

ತಮ್ಮ ಸುಭಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.

ಶ್ರೀ ಉ|| ವಿದ್ವಾನ್ ಆಳ್ವಾರ್ ತಿರುಮಲೈಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿಗಳವರು

ಮೇಲುಕೋಟೆ ಮಹಾಪಾಠಶಾಲಾಧ್ಯಕ್ಷರು

ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸುತ್ತಾರೆ.

ತಾವು ದಯವಾಡಿಸಿ ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇವೆ.

ಜೆ. ಆರ್. ಜೋಸ್ಸರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.,

ಕಾರ್ಯದರ್ಶಿ.

The Rationalist

CHRISTIAN CONVERSIONS

Sir C. P. Ramaswamy Iyer.

Even apart from the relevant Article in the Indian Constitution, there is no doubt that all persons, whether they are avowed missionaries or not, are entitled to affirm, practise, publish and propagate their creeds. Such a liberty has always been allowed in India from the earliest times as may be seen from the history of Buddhism, Jainism, Christianity, Islam and the various Protestant or variant forms of the Hindu faith. Just as Lord Buddha undertook to preach concepts divergent from the orthodox Hindu doctrines and to convert men and women to his way of thinking and action, so did Sankara and Ramanuja and their successors seek to bring back Hindus into the fold. Certain adherants of Islam undertook an aggressive campaign of conversion stimulated by the example and precept of persons in great positions like Aurangazeb. Such a step produced reactions demonstrated by the rise of Shivaji and the Sikh Confederacy: but in the main, the history of India has been a history of tolerance, and a policy of live and let live has been followed.

The Portuguese clergy encouraged by the State initiated the policy of forcible conversion and many other foreign missions made it a point to disparage and deride the followers of the more ancient religions. Although a large number of proselytes have been made from the days of the early Christian missionaries down to our own days, nevertheless, it may be stated without exaggeration that the net result has been in the main rather the uprooting of ancient beliefs than the implanting of fresh ones in the minds of the recipients of the various messages. It must be conceded, moreover, that especially among the primitive and the backward communities, all that has happened is the co-existence of the public avowal of Christianity or Islam, along with the simultaneous and often secret worship on the lines of the older faiths.

Ungrudging praise must be bestowed on the humanitarian and philanthropic efforts of certain missionaries belonging to the Roman Catholic persuasion as well as of many British and American organisations in respect of their comprehensive programme of amelioration of the status and condition of life of backward and depressed classes and of persons suffering from distressing ailments whose claims to succour have unfortunately been neglected in a transitional society which forgot its ancient religious precepts and obligations. What is objected to is the insidious combination of humanitarian work with proslytisation. I have definitely heard of cases in hospitals where at the critical moment of an operation or at the time of death the invalid is told that unless he adopted and confessed to Christian beliefs, his salvation was in peril!

There are of course many sincere and enlightened missionaries who are actuated by lofty motives and who shun all deception or compulsion direct or indirect, but they are exceptional. In the case of aboriginal and backward tribes, very unsettling effects have been produced by fanatical missionaries who have forgotten the teachings of their Master. Too often the only permanent result of missionary activity is a taste for European liquor or modes of dress!

My personal opinion is that while there can be no objection to the preaching by any one, Indian or non-Indian, of his religion, and while there is no longer the danger of Islam or Christianity utilising the prestige of a Government or ruling group, nevertheless the utmost care should be taken to prevent the exploitation of ignorant and susceptible persons for purposes of conversion under the guise of humanitarian activities. Rivalries amongst missions and subsects and efforts to produce competitive statistics of conversion are also not unknown, and sometimes economic and other inducements are alleged to have been offered (including even admission to schools and colleges and the award of scholarships.) Dr. Katju's enunciation of policy is, I take it, directed against such abuses and evils. C. P. R.

Depending upon the good books of the European Rulers, Sir Ramaswamy Iyer could not frankly denounce the conversion zeal of Christian missionaries. The religion that the missionaries preach to the credulous, is just fairy tales, and much of it imaginative bunkum. How was Christ born? What did he preach? How did he die? Can any Christian answer these things intelligently and historically? No. The much lauded Bible is just a few centuries old, and a hoch-potch of exaggerated writing, like the commemoration volumes which are coming out today for all and sundry! There is not one word of Christ's own in it. Christianity is as mythical and unintelligent a conception as Christ himself. And its minions have got the cheek to decry and ridicule other religions and their tenets. The missionaries seek converts in order to get funds from pot-bellied plutocrats who have ill-gotten money to throw away. And then they treacherously set the converts against the Governments as they are doing with the Nagas today. The missionaries don't realise how crude their plagiarisms from older religions are, and how low it ranks among world religions. And Sir C. P. Ramaswamy Iyer seeks to deal with them with velvet gloves!

Editor.

A CIVIC DUTY

"Both Copenhagen, Denmark, and Oslo, Norway, have "junk-yard play-grounds" where youngsters can putter and tinker to their heart's content. For would-be conductors, drivers and pilots there are worn-out streetcars, autos, even a discarded airplane. There are bricks, pieces of lumber, empty barrels and whatever else may appeal to the imaginative child. Tools are available for the older children under the direction of playground supervisors.

FOR THE BLIND

"In a quiet corner of a public park in the English town of Exetor, there is a Garden for the Blind. Easy of approach, it is planted with shrubs, trees and climbers, and flowers selected for the perfume of the leaves or blossoms. The beds and borders in which flowers grow are raised on grassy banks so that the visitors may smell them without stooping. A metal plaque bears the following inscription in Braille: "To the blind of Exeter, with the thought that your main pleasure in a garden comes from the sweet scents to be found there, these plants have been selected for your enjoyment." The plaque's raised dots have become bright through constant reading by sensitive fingers."

* * *

"The worst bankrupt in the world is the man who has lost his enthusiasm. Let him lose everything else but enthusiasm, and he will come through again to success!"

H. W. ARNOLD.

THE HEART

What can one do about an established heart condition, now that we have known it attacks children as well as adults, sets in suddenly like a thug, or gives the longest of long ropes to its sufferers, can be prevented in early stages or is progressive from the first, has repercussions on the mind as well as the body, produces pitiable invalidism and dependence interspersed with long periods of well being? The anxiety, gradually increasing limitation of effort and other unmistakable signs and symptoms have all been described, as well as the kind of the various types of the sufferers in this country. So far no special hospitals for the heart or the rheumatic diseases have come up. It is time, however, they did for this most crippling of all maladies next to T. B.

Modern life is a life-exhausting, ruthless, competitive, acquisitive, Godless, restless and hopeless game for many and as previously remarked, the heart takes the brunt of the insults intended for the soul as well as the body, in this day-to-day conflict with personalities. It is, therefore, of the utmost importance to emphasize that a healthy childhood with freedom from the heart-effecting children's diseases, e.g. adenoids and tonsils, bad teeth, rheumatic fever, allergy and asthmatic attacks, measles, diphtheria, whooping cough, severe septic infections such as boils, eczema, running ears etc,, is one great preventive step. Concerted and complete treatment for these conditions should be enjoined on all parents and guardians and Medical Inspectors of Schools.

The preventive aspects of the heart diseases attributable to the acquired venereal diseases group are too well known to need any recapitulation. It should be a point of honour not to acquire these diseases, and if once acquired to have them treated completely, and one should marry and beget progeny only after obtaining an all-clear certificate for both husband and wife. There then remains, that large class of heart sufferers who have nothing else to incriminate except the stress and strain of life and the raised blood pressure, as a consequence thereof. It is this class that confesses to a growing sense of "nameless anxiety. "indiscribable vague fears " and a haunting "sense of sudden death" and involvement in the eternal discontent "of business organisation, politics, fast and loose living, disrespect to religion and philosophy, and a mental reservation" in adopting any regimen dictated by medical common sense.

It is the province of the family physician, who perhaps knows his subject from very infancy and childhood, and the psychiatrist to arrive at a conclusion and place it before the attending physician in charge of the case and perhaps the specialist as well. Decisions will have to be taken on many matters, notably occupation, employment of leisure, amount of stimulant allowed or restricted e.g., alcohol, tobacco, games, diet, exercise etc., as well as sex, entertainments, permitted and prohibited. In one case one will have to wind up his business entirely and face squarely invalidism. In another case, the really grilling and responsible and nerve-racking portions of it, may have to be shoved on other shoulders and large intervals of rest provided for. This may include even a few hours of rest in bed during the day, climbing a fewer number of steps, not attending to personal toilette and correspondence unaided, limitation of visitors and friends, and holidaying in secluded and sober localities, cultivation of new habits of relaxation such as music, painting, learning languages, knitting, poetry etc.,

Dr. C. S. S. S.

(To be Continued).

A RATIONALIST PUBLICATION

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy.", "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D., Simla.

"Profusely illustrated, attractively produced and very readable" Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."

"A book of charming excellence."

"A monumental work."

"A work of international interest.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920 and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* * *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom."

§ § §

Delhi 28-12-63

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. ,, II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th. Munshi Ram Manohar Lal, Delhi-6."

§ § §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P,P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 41-42] Monday 5-9-68 & 12-8-1968 [Price .00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

MYSORE SANSKRIT COLLEGE

To give a send off to Dr. Edwin Gerow, Associate Professor of Sanskrit, Washington University, U.S.A., the Professors and students of the Sanskrit College, Mysore held an assembly on the morning of 5-8-68. Sri G. R. Josyer was invited to preside over the pleasant function. After invocation, the Principal Sri Venkatakrishna Bhat, Rigveda Professor, in a Sanskrit welcome speech, said :

अयि सम्मान्यसभाध्यक्षाः, वाशिंग्टन् विश्वविद्यालय संस्कृताध्यापकाः एडविन् जेरो महाशयाः, पण्डित-वर्याः, विद्यार्थिनः विद्यार्थिन्यश्च,

-दिनेऽस्मिन् अमेरिकादेशतः आगतान् महाशयान् जेरो महाशयानभिनन्दितुं प्रवृत्तायाः सभायाः विषये किञ्चिद्वक्तुकामः उद्यतोऽस्मि । एते महाशयाः व्याकरण-शास्त्रं मीमांसाशास्त्रं च गुरुमुखेन अधीतवन्तः तच्छा-स्त्रेषु लब्धपरिश्रमाः सुगुणसौजन्यादिभिः भूषिता वर्तन्ते । एतानभिनन्दितुं महान् सन्तोषो जायते । अपिचास्मिन् दिने अध्यक्षस्थानमलङ्कुर्वाणाः जि. आर्. जोस्यरमहाशयाः वेदशास्त्राभिमानिनः तत्तद्ग्रन्थप्रकाशने बद्धादराः अस्मत्-प्रार्थनामङ्गीकृत्य समागताः । अतिथिभ्यः अध्यक्षेभ्यः सभासद्भ्यश्च हार्दं स्वागतं समर्प्य एतद्विषये अस्मत्कला-शालायामीमांसाशास्त्राध्यापकाः मास्थानधर्माधिकारिणः पण्डित रत्नं वरदाचार्याः इयन्तस्सन्ति । सर्वैस्सावधानेन श्रोतव्य-मिति विज्ञापयामि ।

अपिचास्मत्कलाशालायाः छात्ररत्नं श्रीमान् चिरं जीवी नागराजमहोदयश्च भाषते ।

ಅಯಿ ಸನ್ಮಾನ್ಯ ಸಭಾಧ್ಯಕ್ಷಾಃ, ವಾಷಿಂಗ್ಟನ್ ವಿಶ್ವವಿದ್ಯಾಲಯ ಸಂಸ್ಕೃತ ಪ್ರಾಧ್ಯಾಪಕಾಃ ಎಡ್ವಿನ್ ಜೆರೋ ಮಹಾಶಯಾಃ, ಪಂಡಿತವರ್ಯಾಃ, ವಿದ್ಯಾರ್ಥಿನಃ ವಿದ್ಯಾರ್ಥಿನ್ಯಶ್ಚ,

ದಿನೇಽಸ್ಮಿನ್ ಅಮೆರಿಕಾದೇಶತಃ ಆಗತಾನ್ ಮಹಾಶಯಾನ್ ಜೇರೊ ಮಹಾಶಯಾನ್ ಅಭಿನಂದಿತುಂ ಪ್ರವೃತ್ತಾಯಾಃ ಸಭಾಯಾಃ ವಿಷಯೇ ಕಿಂಚಿದ್ವಕ್ತುಕಾಮಃ ಉದ್ಯತೋಽಸ್ಮಿ । ಏತೇ ಮಹಾಶಯಾಃ ವ್ಯಾಕರಣಶಾಸ್ತ್ರಂ ವಿಮಾಮಾಂಸಾಶಾಸ್ತ್ರಂ ಚ ಗುರುಮುಖೇನ ಅಧೀತವನ್ತಃ ತತ್ತಚ್ಛಾಸ್ತ್ರೇಷು ಲಬ್ಧಪರಿಶ್ರಮಾಃ ಸುಗುಣಸೌಜನ್ಯಾದಿಭಿಃ ಭೂಷಿತಾ ವರ್ತಂತೆ । ಏತಾನಭಿನಂದಿತುಂ ಮಹಾ ಸಂತೋಷೋ ಜಾಯತೇ । ಅಪಿಚ ಅಸ್ಮಿನ್ ದಿನೇ ಅಧ್ಯಕ್ಷಸ್ಥಾನಂ ಅಲಂಕುರ್ವಾಣಾಃ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್ ಮಹಾಶಯಾಃ ವೇದಶಾಸ್ತ್ರಾಭಿಮಾನಿನಃ ತತ್ತದ್ಗ್ರನ್ಥಪ್ರಕಾಶನೇ ಬದ್ಧಾದರಾಃ ಅಸ್ಮತ್ಪ್ರಾರ್ಥನಾಮಂಗೀಕೃತ್ಯ ಸಮಾಗತಾಃ । ಅತಿಥಿಭ್ಯಃ ಅಧ್ಯಕ್ಷೇಭ್ಯಃ ಸಭಾಸದ್ಭ್ಯಶ್ಚ ಹಾರ್ದಂ ಸ್ವಾಗತಂ ಸಮರ್ಪ್ಯ, ಏತದ್ವಿಷಯೇ ಅಸ್ಮತ್ಕಲಾಶಾಲಾ ಮೀಮಾಂಸಾ ಪ್ರಾಧ್ಯಾಪಕಾಃ ಆಸ್ಥಾನಧರ್ಮಾಧಿಕಾರಿಣಃ ಪಂಡಿತ ರತ್ನಂ ವರದಾಚಾರ್ಯಾಃ ಉಪನ್ಯಸನ್ತಿ । ಸರ್ವೈಸ್ಸಾವಧಾನೇನ ಶ್ರೋತವ್ಯಮಿತಿ ವಿಜ್ಞಾಪಯಾಮಿ ॥

ಅಪಿಚ ಅಸ್ಮತ್ಕಲಾಶಾಲಾಯಾಃ ಛಾತ್ರರತ್ನಂ ಶ್ರೀಮಾ ಚಿರಂ ಜೀವೀ ನಾಗರಾಜ ಮಹೋದಯಶ್ಚ ಭಾಷತೇ ॥

Professor E. S. Varadachar, Head of the Mimamsa Department, speaking extempore in Sanskrit, said that Dr. Edwin Gerow, himself Professor of Sanskrit, had chosen to attend the Sanskrit College to acquaint himself with the orthodox mode of teaching Mimamsa and Vyakarana. His modesty, simplicity, courtesy, zealousness, and conversation in Sanskrit had charmed and amazed everyone. His was a rich country, ours a poor one materially. But our intellectual wealth was immense, and Dr. Gerow was taking some of it to his country. He hoped that Dr. Gerow would remember his association with the Sanskrit College with pleasure in days to come.

Then Sri Nagaraj, student of the College, who was companion to Dr. Gerow in his Mimamsa studies, in an impromptu speech in Sanskrit praised the gracious and generous qualities of Dr. Gerow's personality. And Professor Nanjundaradhya presented to him a volume of Shakti-Vishishtadwaita.

In the course of the Presidential speech Sri G. R. Josyer said :

Dr. Gerow,

I thank the learned Professors of the Sanskrit College for calling me to address a few words to you by way of farewell. It is nice of you to have made Sanskrit your life's study. It is nice of you to have come to India. It is nice of you to have come to Mysore. And it is nice of you to have come to this Sanskrit College.

In return may I say that I have loved American writing for nearly 65 years? In boyhood Thackeray's "Henry Esmond" and other novels and Longfellow's poems were avidly read. The Autobiography of Benjamin Franklin was an inspiration. Like him I am a printer and Editor. His "Poor Richards Almanack" was a delight. Then Ralph Waldo Emerson, and Thureau and others. I feel like owing a debt to Drs. Lanmann, Edgerton, Clark, and Hume. They enriched their lives by studying Sanskrit. They enriched Sanskrit by contributing to its bibliography. Washington, Lincoln, Woodrow Wilson, Kennedy shine like stars in one's mental horizon!

President Woodrow Wilson's stepping in ended the First World War. Roosevelt's and Eisenhower's stepping in ended the Second World War. I hold, and many sane men will hold, that Johnson is doing nothing but right in seeking to free Vietnam. And I wonder why God does not come to his aid and end that bestial carnage!

Nearly 25 years ago, writing of your Fourth of July I said:

The Fourth of July 1776 was a great day! Imagine on one side Great Britain, Mistress of the Seas, a mighty imperial State which, in the words of orator Wendell Phillips, "Has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England; On the other, a collection of 13 loose States ill-equipped with arms, untutored in warfare, relying only upon God and the moral foundations of human liberty!"

The odds were indeed grim! And when on that memorable day, in an improvised Hall of the Congress, George Washington, Benjamin Franklin, Thomas Jefferson and others sat to sign the "Declaration of Independence," it was not with a light heart. The die was cast. The future was in God's hands. Failure meant disaster. It was then that some one found words for his anxiety and said, "We must all hang together, else we shall hang separately!"

What giants those men were! Other nations have had their revolutionaries. France had its Danton, Mirabeau and Robespierre. Russia its Lenin, Trotsky and others. Ireland its Parnell, Daniel O'Connel and D'Valera. South Africa its Botha and Smutts. England itself its Pym and Hampden and Cromwell. All of these live in our minds as grim men who fought grim battles, and succeeded, or failed.

But what examples of human greatness those founders of the American Republic present! Washington's name is kept green in the minds of youths of to-day in the words, "First in War, First in peace, First in the hearts of his countrymen!" It was of him that Lord Brougham, the British Jurist, said, "The test of the progress of mankind will be in the appreciation of the character of Washington!" La Fayette the Frenchman wrote of him, "In my idea Gen. Washington is the greatest man; for I look upon him as the most virtuous!" And eloquent Charles James Fox exclaimed in the Parliament of Great Britain, "Illustrious man! Deserving honour less from the splendour of his situation, than from the dignity of his mind!"

It was Washington who enunciated the political principle held by many to-day: "To be prepared for war is one of the most effectual ways of preserving peace!"

Then Thomas Jefferson, author of the Declaration of Independence, who wrote, "Resistance to tyrants is obedience to God!" It was his maxim that "No person will have occasion to complain of want of time who never loses any." And he gave the precept, "Never permit yourself to be out-done in courtesy by your inferiors!" He laid down the administrative principle "Equal and exact Justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliance with none;"

It was Jefferson, who, on being appointed Ambassador to France after Franklin, was greeted by a French Courtier with the words, "You replace Mr. Franklin?" and replied, "I succeed him; no one could replace him!"

And Benjamin Franklin himself, patriot, scientist, statesman, what a name for a nation to cherish! As a youth, an elderly well-wisher advised him, "You are young, and have the world before you: Stoop as you go through it, and you will miss many hard thumps." As an old man it was said of him, "He snatched the lightening from heaven, and the sceptre from tyrants!"

When his death was announced in the French Assembly, Mirabeau moved that the Assembly should go into mourning, saying, 'Nations should wear mourning only for their benefactors. Antiquity would have raised altar to this mighty genius, who, to the advantage of mankind, compassing in his mind the heavens and the earth, was able to restrain alike thunderbolts and tyrants!"

When Franklin paid a visit to Voltaire, the great Frenchman began to converse with him in English. And when those present asked him to speak in French, he replied, "I am proud to speak the language of a Franklin!"

What tributes to earn from such men!

And more recently, on the tragedy of Kennedy, I wrote—

"The United States has had notable Presidents in recent times, like Wilson, Roosevelt, Eisenhower. They were grey veterans, with long experience of leadership and world-problems. But Kennedy was flung on the saddle suddenly, as Alexander was flung on Bucephalus! And what a President he made! And romantic world-figure he became! How he faced national problems, Racial, Congressional, Senatorial, and rode over them, not ride rough-shod as Ayub does, not sleep over them as Nehru does! How he faced International Problems, and hit the nail on the head every time, and ease world-tension! Magnificent DeGaulle, giant Khrushchev,—Khrushchev who had insulted Eisenhower,—found him a "foeman worthy of their steel", and were disarmed by his irrepressibility, by his bon-homie, by his scintillating intelligence, and by his magical personality!

Christ, Mohommad, men of God, belonged to small communities. Now they have attained giant stature. Alexander and Napoleon, men of war, who had a broader stage, have since made the world echo their names. Nero and Caligula were fiends, giant fiends. But Kennedy became so illustrious, so beneficent, so magnificent within his three years of office, that his Atalantian arms embraced the Globe! America was blessed in giving to the world a man of such heroic grandeur! And both America and the world are the poorer for his loss!"

Returning to Sanskrit, W. E. Taylor, addressing the Royal Asiatic Society of London, in 1834 said, "It was an astounding discovery that Hindustan possessed in spite of the changes of realms and chances of time a language of unrivalled richness and variety; a language, the parent of all those dialects that Europe has fondly called "classical", the source alike of Greek flexibility and Roman strength; a philosophy, compared with which, in point of age, the lessons of Pythagoras are but of yesterday, and in point of daring speculation Plato's boldest efforts were tame and commonplace; a poetry more purely intellectual than any of those of which we had before any conception; and systems of science whose antiquity baffled all power of astronomical calculation! This literature, with all its colossal proportion, which can scarcely be described without a semblance of bombast, claimed of course a place for itself — It stood alone, and it was able to stand alone!"

Of Vyakarana, one of your subjects, "We Europeans" says Macdonell, "2500 years later, and in a scientific age, still employ an alphabet which is not only inadequate to represent all the sounds of our language, but even preserve the random order in which vowels and consonants are jumbled up as they were in the Greek adoption of the primitive semitic arrangement of 3000 years ago!"

Says Sir William Hunter, "The Grammar of Panini stands supreme among the grammars of the world, alike for its precision of statement, and for its thorough analysis of the roots of the language and of the formative principles of words. By applying an algebraical terminology, it attains a sharp succinctness unrivalled in brevity. It arranges in logical harmony the whole phenomena of Sanskrit language, and stands forth as one of the most splendid achievements of human invention and industry."

And Sir Monier Williams, "The Grammar of Panini is one of the most remarkable literary works that the world has ever seen; and no other country can produce any grammatical system at all comparable to it either for originality of plan or analytical subtlety!"

Dr. Gerow, We here are like fish in the ocean of Sanskrit. You are like a pearl-diver diving for a bucketful of the gems. We wish you joy of your findings. The fish claim no royalty!

On behalf of the Pandits and students of the Sanskrit College, I wish you Farewell and Goodbye! And on behalf of my fellow-countrymen I request you to convey our fraternal greetings to your great fellow-countrymen! Farewell!

Then on behalf of the Vidyarthi Sangha Principal Venkatakrishna Bhat garlanded Dr. Gerow and offered plates of fruits, with Sanskrit blessing.

On behalf of the Veda Shastra Poshinee Sabha, the President, Sri G. R. Josyer offering him garland said that the Sabha was started in 1906 to provide help for students studying Vedas and Shastras, and that any help that he might be able to render it on his return home would be welcome.

Speaking in Sanskrit Dr. Gerow said that he had come here to see Sanskrit in its home, that he had learnt much and had had a very pleasant time with them, that theirs was a wealth which could never be depleted, and asked them to safeguard it for long years. He thanked them for their kind wishes.

With garlanding of the President and offering of thanks by the Vice President of the Vidyarthi Sangha, the pleasant function concluded.

H. H. Mummadi Krishnaraja Wadiyar Jayanti Celebration Committee

request your presence on the occasion of
the Celebration of the 174th Jayanti of
H. H. SRI MUMMADI KRISHNARAJA WADAYAR, G.C.S.I.
under the Presidentship of
SRI VIDWAN M. A. ALWAR TIRUMALIENGAR SWAMY
Principal, Melkote Sanskrit College,
on Thursday the 15th August 1968, at 6 p.m.
at the Narasimharaja Sahakara Bhavana
100 Feet Road, Mysore,

G. R. JOSYER,
M.A. HONS. F.R.E.S. M.R.S.L.
Convenor.

POLITICS, PHILOSOPHY & PHANTASY
by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects. 289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

ENGLISH-SANSKRIT DICTIONARY
by Dr. SIR MONIER WILLIAMS
Revised Edition
An asset to all Libraries 45/-

HISTORY OF MYSORE AND YADAVA DYNASTY
by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.
"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Rs. 10/-

H. H. MUMMADI KRISHNARAJA WADIYAR
1794—1799—1868

"Sringara Prakasa" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha Vol. II."

* * *

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, I copy "Sanskrit Wisdom", by G. R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I:

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* * *

Kindly supply us Bhojaraja's Shringara Prakasha

3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* * *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

* * *

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 copy.
Please suppl Sanskrit Wisdom 3 copies

* * *

SANSKRIT PUSTAK BHANDAR, Calcutta:

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.
Please supply 2 copies Shringara Prakasha.

* * *

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G. R. Josyer 5 copies.
Please supply History of Mysore 6 copies.

* * *

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

For the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 43-44] Monday 19-8-68 & 26-8-1968 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

PANCHATANTRA

Long ago there was a town called Mahilaropya in South India. Its king, wise, learned, generous, by name Amarashakti, had three sons, who were unlearned, vicious, and incorrigible. Getting anxious for their welfare, he called a meeting of learned elders, and told his ministers: "I am anxious about my sons. Here are over 500 scholars maintained by the State. Ask their advice as to what should be done." Then they said "Sire, Grammar requires 12 years' study. After that Manu and other Dharmashastras or Codes of Law. Then Chanakya and other Arthashastras or the science of State-craft. Then Vaatsyaayana and other Kamashastra or the Art of Pleasure. These would bring knowledge of Dharma, Artha, and Kama, and resultant wisdom."

Then one present suggested, "Life is rather short to study all these one after another. We want some one who can get their cream, and impart them to the princes. Such a one is Vishnusharma, most popular teacher of the young. It would be best to entrust the princes to him."

The king then sent for Vishnusharma, and requested him to make his sons wise, promising him hundredfold reward. Vishnusharma replied, "Sir king, I do not sell learning. I am 80, and want naught with money. But I will make your sons wise in six months." The court was astonished, and expressed disbelief: whereupon Vishnusharma asked them to note that date, and affirmed that if he failed to make the princes wise within six months from that day, he would forfeit his hope of Heaven!

The Princes were thereupon entrusted to his care.

The instruction which he then imparted to the princes, Vishnusharma codified in "Panchatantra," whose fame has since gone round the globe. He laid before them wise sayings, moral precepts, and rules of good conduct, illustrated by stories in which the participants are birds, beasts, and animals, wild or domesticated.

He was evidently a psychologist, and knew that while the minds of the princes were averse to theoretical learning and abstract canons, they would be surprised, interested, and attracted by the thought of lower animals playing human roles, practising high polity, and discussing rules of righteous conduct. That would awaken their understanding, and develop their wisdom.

The object of all education is to fit one to lead a good life successfully. In order to fit the princes for that Vishnusharma divided his instruction into five parts, styled, Mitrabheda, Mitralabha, Kakolookeeya, Labdhanaasha, and Apareekshita-kaaraka; i.e., Losing Friends," "Getting Friends." "Crows and Owls," "Loss of Gains," and "Acting without Forethought."

Like some old men who cannot say how old they are, we cannot fix the date of Panchatantra. It may be 2500 years old. Nor can we say that we have a copy of Panchatantra exactly as Vishnusharma wrote it. Being the most popular text book during over 2000 years, it has come down in manuscript streams all over India, but each manuscript differs from the other in some degree. Clever transcribers have altered words or sentences here and there, and added instructive verses and fresh stories to the original.

(To be Continued).

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

THE HEART

(*Continued from last iseue.*)

There may be curtailment of sex relations, if such tend to be exhausting and attended with emotional storms. Very many articles, especially meat and similar heavy protein-dominant diets may have to be given up. A pleasant and reliable companion and confidante, even if one has to be paid for, is preferable to a relative liable to a fluctuating temperament; sleep will have to be produced, if not naturally obtainable, by the recourse to non-habit forming sleeping drugs, of which there are many reliable brands in the market. An evening warm bath is sometimes relaxing, and very restful nights follow its use.

There is great virtue in relaxing and also deep breathing. If one can acquire these two habits without violent exertion or as naturally as possible, so much the better. The Hindu systems of yoga and asana are to the point. But the greatest care and judgment are needed and a specialist's advice is to be sought and carefully followed, if the diseased heart sufferer is to be profited. Otherwise it is ten to one he may acquire the very disease he wants to control in a more menacing form. "The resolution of emotional conflicts, with the adoption of a calm and contented outlook on life and its problems can do much to ease the burden on the circulatory system. They are safeguarded by the provision of the restful life, the regular habit of long hours of sleep, the rest at midday, the quiet week-end, and the protracted holiday." There is the question of reducing weight for, with a few exceptions, the heart patient had once been or continues to be, corpulent and his or her diet should be planned to secure a reduction in weight without actually starving oneself or leading to a depletion of vitamins. Weekly weight readings should be recorded. Fruits and green vegetables should predominate and water and salt intake reduced to a minimum, as well as avoidance of a heavy meal at night and at all times. Morning headaches if persistent and trying should be treated with routine analysis under medical advice.

There are other signs and symptoms which should be carefully followed and suitably treated to maintain the two great objectives in the treatment of heart affection: (1) To diminish the work of the heart and (2) to ensure its maximum rest and recuperative powers. Signs pointing to the ebbing away of the reserve energy of the heart are tiredness, breathlessness, frequent attacks of wind or gas-pains, constipation, indigestion, heavy bilious feeling, nausea or actual vomiting, persistent fullness or actual swelling over the ankles and bags round the eyes, swelling of the palms and to a lesser degree of the fingers, so much so the person feels his wriststrap is too short one day, or his collar too tight, diminution of the amount of urine passed in the day, disturbed nights with dreams, peevishness, tendency to temper upsets, a growling, discontented personality and a trying, fastidious, querulous temperament. The patient alone should train himself to re-educate himself into a calm, uncomplaining, quiet, resigned personality, and towards this end friends and relations, especially people entrusted with the home nursing of such cases, should help with as much fortitude and foresight as they could command.

As regards diet, high calories, high vegetarian diet with frequent small feedings and avoidance of fermentative foods,

(*Continued on page 6.*)

ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

೧೭೪ನೇ ವರ್ಧಂತಿ

ಶ್ರೀಮದ್ ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೭೪ನೇ ಜಯಂತ್ಯುತ್ಸವವು ತಾ॥ ೧೫-೮-೬೮ರಲ್ಲಿ ಶ್ರೀ ಆ. ವಿದ್ವಾನ್ ಆಳ್ವಾರ್ ತಿರುಮಲೈಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿಗಳವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಸಹಕಾರ ಭವನದಲ್ಲಿ ವಿಜೃಂಭಣೆಯಿಂದ ನೆರವೇರಿತು. ಅನೇಕ ಗಣ್ಯ ಮಹನೀಯರೂ, ಮಹಿಳೆಯರೂ, ಬಾಲವೃದ್ಧರೂ ದಯಮಾಡಿಸಿದ್ದರು. ಪ್ರಾರ್ಥನೆಯಾದನಂತರ ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲ್ ವಿದ್ಯಾರ್ಥಿನಿಯರ ವೃಂದದಿಂದ ಸುಶ್ರಾವ್ಯವಾದ ಸಮೂಹಗಾನವು ನಡೆಯಿತು. ಅನಂತರ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರು ಸ್ವಾಗತಭಾಷಣ ಮಾಡಿದರು;

ಮಾನ್ಯ ಶ್ರೀ ಆಳ್ವಾರ್ ತಿರುಮಲೈಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿಗಳವರೆ, ಮಹಿಳೆಯರೆ, ಮತ್ತು ಮಹನೀಯರೆ,

ಮೈಸೂರ್ ಸಂಸ್ಥಾನದ ಮಹಾರಾಜರಾಗಿದ್ದು ಕೀರ್ತಿಶೇಷರಾಗಿರುವ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೭೪ನೇ ವರ್ಧಂತ್ಯುತ್ಸವಕ್ಕೆ ತಮ್ಮೆಲ್ಲರಿಗೂ ಸುಸ್ವಾಗತವನ್ನು ಬಯಸುತ್ತೇನೆ. ಈ ದಿನವನ್ನು ನಾಡೆಲ್ಲವೂ ಬ್ರಿಟಿಷ್ ಸಾಮ್ರಾಜ್ಯವನ್ನು ತೊರೆದು ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಸಂಪಾದಿಸಿದ ದಿನ ಎಂದು ಆಚರಿಸುತ್ತಿದೆ. ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ಸ್ವಾತಂತ್ರ್ಯಸಂಪಾದಕರಲ್ಲಿ ಅಗ್ರಗಣ್ಯರು ಎಂದು ಹೇಳಬಹುದು. ಇವರು ಬ್ರಿಟಿಷರು ೧೮೩೧ರಲ್ಲಿ ಕಿತ್ತುಕೊಂಡಿದ್ದ ತಮ್ಮ ರಾಜ್ಯವನ್ನು ಸಾಮೋಪಾಯದಿಂದಲೇ ಪುನಃ ಸಂಪಾದಿಸಿ ೧೮೭೦ ವರ್ಷಕಾಲ ತಮ್ಮ ಸಂತತಿಯ ಆಳ್ವಿಕೆಯಲ್ಲಿ ನಿಲ್ಲುವಂತೆ ಮಾಡಿದರು. ಅದ್ದರಿಂದ ಅವರ ಜಯಂತಿಯನ್ನು ಈ ದಿನ ಆಚರಿಸುವದು ಸಮಂಜಸವಾಗಿ ಇರುತ್ತದೆ.

ಯದುವಂಶದ ಸ್ಥಾಪಕರಾದ ಯದುರಾಯರೂ ಕೃಷ್ಣರಾಯರೂ ಗುಜರಾತ್ ಕಡೆಯಿಂದ ಈ ಪ್ರಾಂತ ಬಂದು ಮೊದಲು ಮೇಲುಕೋಟೆಯಲ್ಲಿ ತಂಗಿ ದೇವರ ದರ್ಶನ ಮಾಡಿ ಅನಂತರ ಮೈಸೂರಿಗೆ ಬಂದು ರಾಜ್ಯವನ್ನು ಕಟ್ಟಿದರೆಂದು ಪ್ರತೀತಿ ಇದೆ. ಆದ್ದರಿಂದ ಮೇಲುಕೋಟೆಗೆ " ಯದುಶೈಲ " " ಯಮುನಗಿರಿ " " ಯಾದವಾದ್ರಿ " ಎಂದು ಹೆಸರುಗಳು ನಡೆದುಕೊಂಡುಬಂದಿವೆ. ಅಂದಿನಿಂದ ಈ ಅರು ಶತಮಾನಗಳೂ ಯದುವಂಶದ ರಾಜರು ಮೇಲು-ಕೋಟೆಯ ದೇವರಲ್ಲಿ ಭಕ್ತಿಯುತರಾಗಿ ಮಂಟಪಾದಿಗಳನ್ನು ಕಟ್ಟಿಸಿ ರಾಜಮುಡಿ ಕೃಷ್ಣರಾಜಮುಡಿ ಎಂಬ ವಿಶೇಷೋತ್ಸವಗಳನ್ನು ವೈಭವದಿಂದ ಏರ್ಪಡಿಸಿದಾರೆ.

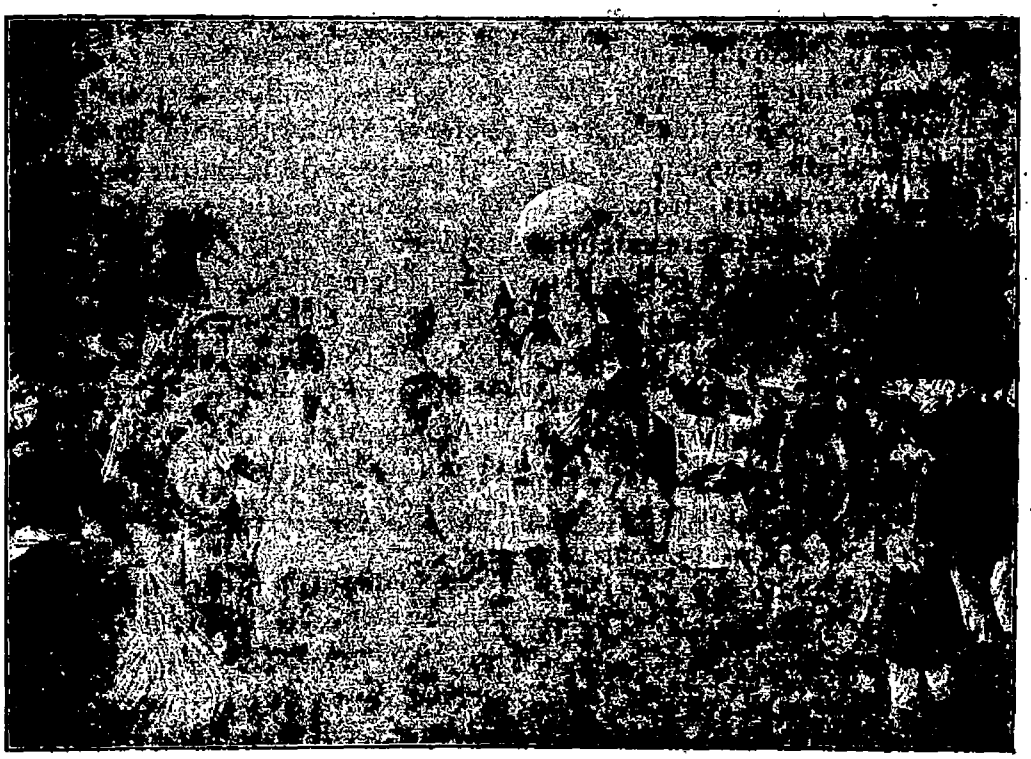
ಆದ್ದರಿಂದ ಮೇಲುಕೋಟೆಯಲ್ಲಿ ಪ್ರಮುಖರಾದ ಶ್ರೀ ಆಳ್ವಾರ್ ತಿರುಮಲೈಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿಗಳವರು ದಯಮಾಡಿಸಿ ಈ ದಿನದ ಸಮಾರಂಭಕ್ಕೆ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಿ ಯದುವಂಶದ ಮತ್ತು ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಗುಣಕಥನ ಮಾಡುವದು ಅಭಿನಂದನೀಯವಾಗಿದೆ. ಅವರು ಸಪ್ತಪೂರುಷವಾಗಿ ಮೇಲುಕೋಟೆಯಲ್ಲಿ ವೈದಿಕ ಧರ್ಮದಲ್ಲಿ ನಿರತರಾದ ಆಚಾರ್ಯವಂಶದಲ್ಲಿ ಜನಿಸಿ ದ್ರಾವಿಡವೇದ ಸಂಸ್ಕೃತಶಾಸ್ತ್ರಗಳಲ್ಲಿ ವಿದ್ವನ್ಮಣಿಗಳಾಗಿ ಯಜನ ಯಾಜನ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನವೆಂಬ ವೈದಿಕಧರ್ಮಗಳನ್ನು ಕಾಪಾಡಿ ಕೊಂಡು ಬಂದು ಈಗ ವಾರ್ಧಕ್ಯವನ್ನು ಭಗವತ್ಸೇವೆಯಲ್ಲಿ ಕಳೆಯುತ್ತಿದಾರೆ. ಅವರು ಈ ಸಮಾರಂಭದ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ವಹಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸಿ ತಾವುಗಳೆಲ್ಲರೂ ಸಾವಧಾನದಿಂದ ಸಮಾರಂಭವು ಯಶಸ್ವಿಯಾಗಿ ನಡೆಯುವಂತೆ ಸಹಕರಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ನಂತರ ೧ ಗಂಟೆ ಕಾಲ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಂದ ಸಂಗೀತ, ನರ್ತನ, ಹಾಸ್ಯ, ವೀಣೆ ಮುಂತಾಗಿ ಆಕರ್ಷಣೀಯವಾಗಿ ಮನರಂಜನೆಯ ಕಾರ್ಯಗಳು ನೆರೆದಿದ್ದ ಸಭಿಕರನ್ನು ಆನಂದಗೊಳಿಸಿದವು.

ಅಧ್ಯಕ್ಷಭಾಷಣದಲ್ಲಿ ಶ್ರೀ ಆ. ಆಳ್ವಾರ್ ತಿರುಮಲೈಯ್ಯಂಗಾರ್ ಸ್ವಾಮಿಗಳವರು ಯದುವಂಶದ ಅರಸರಿಗೂ ಮೇಲ್ಕೋಟೆಗೂ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರಿಗೂ ಮೇಲ್ಕೋಟೆಗೂ ಇದ್ದ ನಿಕಟ ಸಂಬಂಧಗಳನ್ನು ವಿಸ್ತಾರವಾಗಿ ನಿರೂಪಿಸಿ ಮೇಲ್ಕೋಟೆಯ ಶ್ರೀ ಚೆಲುವರಾಯಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಈಗಲೂ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಜಯಂತ್ಯುತ್ಸವವು ಅತಿ ವೈಭವದಿಂದ ನಡೆಯುತ್ತಿರುವದನ್ನು ವಿವರಿಸಿ ಆ ಮಹಾರಾಜರ ಮಹಿಮೆಯನ್ನು ಕೊಂಡಾಡಿದರು.

ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ಭಾಗದಹಿಸಿದ್ದ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಗೆ ಪಾರಿತೋಷಿಕಗಳನ್ನು ಹಂಚಿದನಂತರ ಶ್ರೀ ಜಿ. ಆರ್ ಜೋಸ್ಯರವರಿಂದ ಧನ್ಯವಾದ ಸಮರ್ಪಣೆ ಮತ್ತು ರಾಷ್ಟ್ರಗೀತೆಗಳೊಡನೆ ರಮ್ಯವಾದ ಸಮಾರಂಭವು ಮುಕ್ತಾಯಗೊಂಡಿತು.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ವರ್ಧಂತ್ಯುತ್ಸವ



(*Continued from page 3.*)

restrictions of fluids and salt to a minimum dependent on the degree of the swellings in face and feet, are indicated. Very many heart sufferers do not know there is a cardiac bed sold by manufacturers and such a bed diminishes greatly the exertion of changing the clothing, bathing, nursing and postural placements of the patient and is definite boon in home nursing. A particular arrangement of pillows and support to the knees, will make all the difference between a good restful night, freedom from cough and breathlessness, blueness of the face and noisy breathing. Scrupulous care of the skin, frequent gentle massage of the limbs, but relief of pressure from back buttocs and bony prominences are essential and life saving in seriously bed-ridden cases.

The medical portion of the treatment with oxygen, digitalis, drugs to increase the flow of urine and diminish swelling as well as the use of purgatives and enemas are too technical and best left to the attending physician. But intelligent patient can be very helpful and give valuable data to the physician by skilful co-operation even in this. It is not to be thought that congestive heart failure can be always contracted or totally recovered from by any or all these means. It is not also to be taken that heart invalids should be rolling in wealth to command all this attention in a home or institution, To every one is given the inestimable faculty of optimism and the heroism of resignation. An environment as quiet and cheerful as possible with psychotherapy designed to restore confidence and relieve anxiety is as helpful as any bank balance!

Dr. C. S. S. S.

OUR SPENDERS

The Government of India spent a sum of about Rs. 25 lakhs during 1967-68 on the personal staff provided to the Union Ministers of all ranks, according to official figures available.

During the year, the highest expenditure was on the personal staff of the Deputy Prime Minister, Mr. Morarji Desai—Rs. 2,30,425·77.

Next came the Prime Minister, Mrs. Indira Gandhi, with an expenditure of Rs. 1,14,764, followed by the Minister for Defence, Mr. Swaran Singh, Rs. 1,04,641·72.

The expenditure on the personal staff of other Cabinet Ministers available ranged between Rs. 50,000 and Rs. 1,00,000—the highest being for the Union Home Minister, Mr. Y. B. Chavan, Rs. 98,919·84. The lowest in this range was Rs. 4,908 for the Minister of Education.

Among the Ministers of State, the expenditure ranges between Rs. 21,348·98 (Defence) and Rs. 57,676·40 (Communications).

Expenditure on the personal staff of the Deputy Ministers generally ranged between Rs. 16,000 and Rs. 31,000, the highest amount being in the case of the Deputy Minister for Information and Broad-casting —Rs. 31,065·65. However, the amount was less than Rs. 10,000 in the case of the Deputy Ministers for Finance, Irrigation and Power, Labour, Employment and rehabilitation, Social Welfare and Steel Mines and Metals.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
" Rationalist ", Mysore.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

Sociology.', "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D., Simla.

"Profusely illustrated, attractively produced, and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

ಮು||ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹ ವಿಲ್ಲ." ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you nave written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition tmodern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗು ವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆ ಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರ ವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲು ಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭ಃ

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿ ದ್ಧವಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂ ಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವು ದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದ ಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyar

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 45] Monday 2-9-1968 [Price 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

PANCHATANTRA

(Continued from last issue.)

In 1859 Dr. Benfey of Leipzig collected numerous manuscripts, and brought out a German version. This roused the interest of Dr. Hertel of Saxony, who collected 90 manuscripts, and after meticulous collation, brought out a splendid edition of Purnabhadra's version of Panchatantra, through the help of Dr. Lanmann of Harvard, in 1908. This edition did not satisfy Dr. Edgerton of Pennsylvania, and he set himself the task of tracing back to the original Panchatantra.

Dividing the Panchatantra manuscript streams into the Tantrakhyaayika of Kashmir, Nepalese Panchatantra, South Indian Panchatantra, Purnabhadra's text, Kshemendra's Brihatkathamanjari, Somadeva's Kathasaritsaagara, and the translations from the Pehlavi, he concluded that the Kashmerian and South Indian texts were nearest to the original, and by taking readings common to them, he reconstructed the Panchatantra, and brought out an edition under the auspices of the American Oriental Society in 1924, and placed it before the world.

Hertel dates the Kashmir edition about 2 centuries B.C. The Persian historian, Ferishta, writes that about 550 A.D, the Panchatantra was sent by the King of India to Emperor Nowsherwan of Persia, along with a chess-board, and that it was got translated into Pehlavi by his Vizier.

Sultan Haroon-ul-Rashid of Turkey got the Persian translated into Arabic by Ibn-ul-Mukba. From the Arabic it was translated into old Persian in the reign of Sultan Byram Guznavi, and subsequently, in the reign of Sultan Hussain Mirza, into simple and elegant Persian by Mulla Hussein, by the name "Anwar Suheli."

It is to be noted that just as Vishnusharma's own original Panchatantra is not available, both the Sanskrit manuscript sent to King Nowsherwan by the Indian Ruler, and its Pehlavi translation are not also available anywhere in the world. Dr. Macdonell therefore speaks of the Arabic version as the source of other versions which exercised very great influence in shaping the literature of the Middle Ages in Europe. They were the Syriac in 1000 A.D., the Greek in 1180, the Persian in 1130, recast later in 1494, the Hebrew in 1250, and the old Spanish in 1251. The fourth stratum of translation was John of Capua's rendering of the Hebrew version into Latin in 1270, entitled "Directorum Humanae Vitae", which was printed in 1480.

From John of Capua's work the Duke of Wurtemburg got the first German version made, first printed in 1481, reprinted 4 times within 2 years, and 13 times in 7 years!

From that the Italian version was brought out in Venice in 1552, and the first English translation by Sir Thomas North in 1570. During recent times we have the admirable productions of Drs. Benfey and Hertel in Germany, and Dr. Edgerton in U.S.A.

Thus the history of Panchatantra in the world of letters is one of the most remarkable. In the words of Dr. Edgerton, "No other work of Hindu literature has played so important a part in the literature of the world as Panchatantra. Indeed, the statement has been made that no book except the Bible, has enjoyed such an extensive circulation in the world as a whole!"

Vishnusharma begins Panchatantra with the story of a lion, king of the forest, two jackals, its ministers, and a bull, its great friend, and recounts it so as to bring in

and enunciate many principles of state-craft.

"No coronation or consecration," he says, "is performed by the beasts for the lion; his power is acquired by his prowess; and the kingship of beasts comes naturally to him."

"A king favours only the man that is near him, though he be ignorant and base. Kings, women, and creepers embrace whatever is beside them."

"The king should be discriminating. Servants and ornaments should only be used in their proper places. A man does not fasten a crest-gem on his foot, simply because he has the power to do so."

"A servant may be faithful but incompetent. Another may be competent but injurious. Both should be avoided."

"When a king is so deluded as to become attached to evil, his servants must use every effort to save him from it by the means described in political science. There are five basic evils for kings: deficiency, tumult, vice, affliction, and bad policy. Deficieney is when there is lack of even a single one of the following;—minister, strong-hold, treasury, ally, army. Tumult is when the internal or external elements are in agitation. Vice is of two kinds, due to pleasure, such as women, dice, hunting, and drinking, and due to wrath, such as harshness in speech, harshness in punishment, and relentless grasping of subjects' property. Affliction is eight-fold, from accident, fire, water, disease, cholera, pestilence, famine, and floods Bad policy is erroneous application of the six forms of policy; that is, peace, war, march, waiting policy, alliance with a powerful helper, and duplicity,"

(To be Continued).

THE LANGUAGE QUESTION

There is a doctor in the U.S.A., Dr. Jone C. Lilly, who is attempting to talk to the animals. If he can succeed in communicating with his porpoises, the chances are much brighter that we can some day talk to the entities that might live on other planets in the universe.

In the past few months, Cornell University's giant radio telescope near Aricibo, Puerto Rico, has been focusing on signals from outer space that have been so regular and pulsating so rapidly that they might have been sent by intelligent beings.

Astronomers have devised different theories to explain these radio signals. Cal. Tech astronomer Maarten Schmidt feels, "This has been the biggest bombshell that I can remember in radio astronomy. Oftentimes this intelligent-civilization bit has been overdone, but if you want to attribute anything to a civilization, then this is the best case we have had so far".

The question of whether alien planets have intelligent beings on them is a tangled one. We are by no means certain that intelligence of human quality is the normal culmination of evolution. Some conditions may be favourable to life, but not to high intelligence.

The earth's oceans, for example, have no appreciably intelligent creatures, except for mammals such as porpoises and seals that have returned to the water. To judge by this analogy, which is risky at best, an alien planet that is completely covered by water will probably have animals more intelligent than the earth's fish. The human combination of large brain and tool-holding hand is even more chancy.

(Continued on page 6.)

VEDA SHASTRA POSHINEE SABHA, MYSORE.

Our ancestors have left us a rich heritage of fertile lands, rivers, forests, mountains, and sacred places. They have also left us something richer, which is found in no other nation in the world, the Vedas and Shastras.

How they were conceived, how they were written, how they were passed down during these thousands of years, we do not know. But, by God's grace, we have got them. And it is our sacred duty to study them, to be enriched and ennobled by them, and to hand them down to future generations,—Adhyayana, Adhyaapana, and Daana.

With that sacred motive, in 1920 some good Aastikas of Mysore established the "Veda-Shastra Poshinee Sabha", and collected generous donations from high-souled donors, like Lokasevanirata Anniah Pandit Rs. 2000, H. H. Sri Brahmatantra Parakala Swamy Rs. 1000, Rajashilpavisharada Rao Bahadur B. Subba Rao, Rs. 1000, Hebbagilu Jodidar Srinivasachar, Rs. 1000, Dharmadhikari Tiruvellur Srinivasa Raghavachar Rs. 1000, Deshamukh Govinda Rao, Rs. 2000, A. Madhaviyangar Rs. 850, H. H. Sri Bosale Vyasaraya Swami Rs. 500, Regimentdar Krishna Rao Rs. 500, Rao Bahadur Dr. R. Shama Shastry Rs. 300, Sir Mirza M. Ismail Rs. 200.

They left behind a fund of Rs. 25,000, and lands fetching 120 pallas of paddy yearly. A Representative Committee was formed, with the Principal of the Maharaja's Sanskrit College as Secretary.

During these 50 years the Committee has been maintaining yearly some 15 to 20 students studying Vedas, Dharmashastra, Vedanta, Mimamsa, Jyotisha, Tarka, Vyakarana, Alankara, and other subjects.

At present the Committee is maintaining 23 Vidyarthis at a cost of Rs. 874 monthly at the Madhwa Vidyarthi Hostel. The cost of outside boarding is on the increase.

The Veda Shastra Poshinee Sabha has reached the Golden Jubilee age, and it is high time that it have a permanent building of its own. A site was secured from the City Trust Board and a building estimated at Rs. 35000 is under construction, under the guidance of respected Engineers, like Sri N. Neelakantappa, Rtd. Chief Engineer, Sri D. V. Narasimha Rao, Rtd. Chief Engineer, Railways, Sri G. Subrahmanyam, Rtd. Superintending Engineer, and Sri A. Sheshappa, B.E., Principal, N. I. Engineering College.

The cash fund of the Sabha is now exhausted. And as funds are urgently required for maintenance of pupils and completion of building, the Sabha is issuing this appeal for a Rs. 1,00,000,—One lakh Golden Jubilee Fund.

Inspired by the ceremony of Laying the Foundation Stone, Sri Seetharama Somayajee, Shyvagama Professor at the Sanskrit College with a modest income, announced a Donation of Rs. 2058, the cost of the site.

We appeal to you, as a rich and generous member of the community, to graciously contribute for the construction of a Room in the building in your name,—Rs. 2000, or towards the Golden Jubilee Fund, and use your good offices with friends.

It is what we owe to our ancestors, for the great heritage they have left us. We trust you will be good enough to respond to our request with your most generous public spirit, and remain, with esteem,

Your fellow citizens,

B. S. DATTATRI, B.Sc., *Treasurer.*

THE PRINCIPAL, Sanskrit College, Mysore. *Secretary.*

G. R. JOSYER, M.A., F.R.E.S. *President.*

Mahavidwan
Y. Chandrashekhara Shastry M.A.
Jt. Secretary.

Members of the Managing Committee:

Sri Vidwan Chennigaraya Puranik, Rtd. Professor of Jyotisha.
„ P. V. Venkatakrishna Bhattaru, Professor of Rigveda.
„ Y. R. Vasudeva Bhattacharya, Professor of Pancharatraagama.
„ K. Srinivasacharya, professor of Dwyta Vedanta.
„ N. Venkatanarasimhachar, Rtd. Prof. of Dharmashastra.
„ Agaram Rangiah, B.A., Editor, "Sadhwi", Mysore.
„ B. S. Venkataramiah M.A., B.T., Rtd. Head Master.
„ D. Krishniengar, M.A. Author, Mysore.
„ Pandit K. N. Varadaraja Iyengar, Sri Kantha Press, Mysore.
„ M. Nanjundaswamy B.A., B.L., Advocate, Mysore.

(*Continued from page 3.*)

A long series of special circumstances was necessary to develop this combination. If any of them had been lacking, the earth might have continued for billions of years more, perhaps for the life of the solar system, without achieving really high intelligence.

On the other hand, intelligence unquestionably has important survival value. Evolution here on earth has generally moved in the direction of highly developed brains.

But we don't even know that intelligence necessarily leads to civilization. Human civilization has experienced many ups and downs. It can be argued. however, that high civilization has survival value and will therefore be favoured by cultural evolution.

This has happened so often on earth that it seems to be a law of nature. It is still happening now and, therefore, say the optimists, it is safe to assume that some of the planets that have developed intelligent life far in the past will have achieved technical civilization and soared far beyond the earth in knowledge and power.

Here on earth we have only a history of a little more than half a century of radio development. What might we expect from races that have possessed electronic techniques for thousands of years? If their psychologies and their scientific interests are even remotely like ours, they would send out signals to advertise their presence, and try to get in touch with their neighbours.

The entire subject of space—from rocket technology to speculation about the stars—leads in a round-about route but ultimately to one main question: where is everybody? If during the next few centuries, we on earth hope to go travelling to the stars, why have we not already received visitors from older civilizations?

Here is a summary of the plausible guesses:

(1) We are the only intelligent creatures in the universe. (This is considered improbable, depressing and downright megalomaniacal.)

(2) We are so unintelligent that no one is interested in visiting us. (Equally depressing, but some think more probable.)

(3) "They" have tried, or are trying now to communicate with us, but we are simply not getting the message.

(4) "They" are simply watching us, like a medical student peering through a microscope.

(5) Interstellar travel, for technical reasons, is impossible.

(6) Interstellar travel is possible, but since the number of planets in the universe is comparable to the number of grains of sand on all the shores of the earth, we could expect visitors only once in every few million years.

Some day—perhaps tomorrow, perhaps a thousand years from now—callers will drop in on us from space. And when they arrive, the whole world will know it, beyond all shadow of doubt. The space race takes on new meaning. It is, in fact, the race to decide whether we reach the stars before the stars reach us!

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-½	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page ...	Rs. 50 per	insertion
Half Page ...	„ 25	„
Quarter Page ...	„ 15	„

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road. Mysore

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.L.

FOUND R

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.,

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

§ § §

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom."

§ § §

Delhi 28-12-63

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. " II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th.

Munshi Ram Manohar Lal, Delhi-6."

§ § §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P,P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Iyengar.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVIII No. 46] Monday 9-9-1968 [PRICE: 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

AGING

From ancient times man has dreamed of escaping the effects of old age. Ponce de Leon, pursuing rumours of a fountain of youth, discovered Florida. In Gounod's opera, Faust, embittered by age, made a pact with the Devil to regain his youth.

"Will we ever be able to defer or eliminate old age? And, if so, should we use such powers?"

A number of researchers now believe we may at least find ways to mitigate the effects of aging. However, if the life span is greatly increased and population growth is halted, children will become a rarity. Many of us would probably prefer to live in a world with plentiful children, even if it means forfeiting a longevity greater than 100 years.

In a paper presented recently at a conference in Quebec, Dr. Howard J. Curtis of the Brookhaven National Laboratory at Upton L.I., pointed out that despite an increase in the average life expentancy of those born today, man's maximum life span has not changed substantially throughout history. If we escape all the other hazards of life, the effects of aging get us in the end. This upper limit on longevity varies from one individual to another.

The $7·5 million gorontology research centre, devoted to work on aging and the problems of old age, was dedicated in Baltimore in June last. The centre began 29 years ago as a two-man laboratory studying changes in kidney function with increasing age. Its new centre under Dr. Nathan W. Shock can accommodate 300 researchers and attached to it is a 38-bed research clinic. The centre is a unit of the National Institute of Child Health and Human Development and is being operated in conjunction with Baltimore city hospitals.

Research at the centre ranges from aging in individual cells to a long-range study of changes that take place in the human body with advancing years. For the latter study 600 men, from 18 to 99 years of age are being subjected to intensive three-day examination every 18 months. The group consists largely of business and professional men who call themselves the select society of seeking scientists, saints and sinners or S.S.S.S. S.S.

From this study it is hoped for the first time to construct typical time-tables of body changes with increasing age and to establish the extent of deviation from such time-tables.

For example, it is known that the body's tolerance for glucose sugar declines so sharply in old age that half of the elderly would be classed as diabetic if normal standards were applied. Likewise, the blood's uptakes of oxygen from the lungs drops from four litres a minute at 20 years of age to 1·5 litres per minute at 75. These are but samples of the many changes that are part of aging. Several hundred of the volunteers have already been followed for 10 years and it has been found that the function of one organ—such as the lung—may deteriorate faster than the body as a whole.

The aging process has been likened to "planned obsolescence", in that every cell of the body is "programmed to die." Research at the Baltimore centre and elsewhere has shown that this is even applicable to microscopic animals. Their life span can be lengthened or shortened by modifying the environment—for example by raising or lowering the temperature. The animal in these cases may "live faster" or live slower" but essentially his life span is fixed.

Curtis, in his paper presented at a symposium on medical chemistry at the Laval Uni-

versity in Quebec, argued that aging is probably caused by the deterioration of DNA (deoxyribonucleic acid) in the cells. The proper functioning of all the body's cells is controlled by their DNA. The latter, like the magnetic tape in a tape recorder, not only stores chemical instructions for the cell's function, but the tape can reproduce itself, providing duplicate archives of information for its daughter cells.

Thus, DNA provides for continuity of function, not only from one generation of man to the next, but throughout the life span of the individual. If information coded into the DNA of a cell becomes garbled, the cell may no longer be able to function and dies. In man this may lead to impairment of the entire body. Or, the damage may effect the control mechanism that tells the cell when to stop subdividing, leading to cancerous growth.

Another form of DNA damage may cause the cell to manufacture substances harmful to the body, according to the view of Curtis, leading to heart disease and a variety of other ailments of the aging. Perhaps, he said, it may be possible to arrest this deterioration of the DNA. He pointed out that laboratory tests have shown that the DNA in some species of animal is inherently more stable than in other species.

Does this mean that it may be possible to treat human DNA to make it more stable? No such treatment is in sight and its discovery could not turn back the years. It would not, as Ponce de Leon hoped make us young again, but, for those who are still young, it might defer the effects of old age.

W. S.

SOVIET INCOMES

Soviet executives and specialists are still paid much better than ordinary workers, but post-Stalin Soviet policy has lessened appreciably the former extreme income inequalities in the Soviet Union.

At the end of 1945, according to the data released, engineers and other executives and specialists in Soviet industry earned on the average about 2·3 times as much as manual labourers.

The discrepancy was narrowed by permitting manual workers' earnings to increase by more than 100 per cent between 1945 and 1966, while the increase in the higher paid group's salaries was kept down to less than 50 per cent in the same period.

In 1966, the average Soviet manual labourer earned in a month about $115 at the official exchange rate, the average Soviet engineer or other executive or technical specialist, $165, and the average clerical employee $97.

Even now, however, the Soviet Union has very extensive earning differences among different industries, apparently a reflection of the difficulty of attracting workers to different occupations.

The best paid industries in the Soviet Union in 1966 were coal mining, where the average monthly earnings were $215, fishing—average earnings $199,—and water transportation, average earnings average $156·75.

The poorest paid industries in 1966 were the needle trades where the average monthly earning were $84, agriculture where State farm monthly earnings averaged $87,75, and sugar refining where earnings averaged $89.

The statistics indicate that the best paid in Soviet industry in 1966, were probably fishing boat captains and related fisheries technicians, who averaged about $310 a month during 1966. This was more even than the $205 monthly earned by executives and engineers in the coal industry.

The Rationalist

PANCHATANTRA

(Continued from last issue.)

Like a house which encloses a serpent, or wood infested by beasts of prey, like a pool of lilies which nurses a crocodile, the minds of kings are ever defiled by mean, lying, and ignoble men. It is hard to penetrate them."

"No one approacnes a king even if his qualities be noble, if he have evil counsellors."

"True ministers are those whose political skill enables them to win things by peaceful negotiation, than by force and violence. Those who seek small advantages by ill-advised use of force, by their imprudent conduct set the king's fortune in hazard."

"There are four political methods, conciliation, bribery, sowing dissension, and violence. Of these violence is the worst. Therefore it should be avoided."

"A king who does not delight his subjects with protection and other benefits, his name has no more use than the teat on the neck of the she-goat. The king who loves virtue, despises vice, and takes delight in good policy, shall long enjoy the royal majesty."

"He who apportions properly his income and outlay, whose agents are secret, and whose counsel is private, and who speaks not unkindly to his ministers, he shall rule the earth to the edge of the ocean."

These are a few from among the principles of state-craft which Vishnusharma illustrates in Panchatantra. There is much in it also that is ennobling to the individual citizen :

"Only that man eats well in this world, who eats what he has earned by his skill or prowess. A mere dog can get its food by wagging its tail!"

"A small rivulet is easily filled. Easily filled are a mouse's paws: and easily contented is a contemptible man."

"Get wealth when you have it not; guard what you have got; increase what you have guarded; and bestow on worthy persons what you have increased."

"An honest wise man should be cultivated. With a crafty wise man one should be on guard. An honest fool is to be treated with compassion: while a crafty fool should be shunned utterly."

"Without resources or property, the intelligent, bound by friendship, gain their ends, like the crow, tortoise, deer, and mouse."

"Always be thrifty. Because he was too thrifty, the jackal was killed by the bow."

"A crooked tree, that grows in salty earth, gnawed by worms, its bark stripped off by a forest fire, even its existence is better than a beggar's."

"The man of forethought, and he of ready wit, both prosper always. He that procrastinates will perish."

"Noble qualities spread themselves abroad even without being celebrated. Fragrant jasmine, even when covered up, exhales perfume."

That is the light that Panchatantra has held out to the world for over 2000 years. St. Thomas Aquinas, when asked how one could become wise, observed, "By reading one book." He possibly meant the Bible. The world has recognised "Panchatantra" as the second such!

G. R. Josyer.

WOMEN'S ROLE

We hear of some great Indian women like Gargi and Maitreyi who lived during the Vedic ages, but their number was small. In the period of decline the statues of women generally became lower.

That their status was elevated again was entirely due to Buddhism and Buddhist teachings and practice. Caste and sex distinctions were done away with in Buddhism and during this revolution many a woman made her mark and rose to eminence.

The process was initiated by a great woman who contrived to obtain the blessings of the Buddha himself. She was no other than the stepmother of Siddhartha Mahaprajapati, Gotami, the queen of the Shakya kingdom.

After king Shuddhodan's death the Shakya tribe fell out with the rival Kohya tribe and in the war that followed 500 Shakya women were rendered widows. The Queen-mother became very dejected and, accompanied by her widowed companions, marched to Vaishali to secure Buddha's permission to form an order of nuns. To overcome possible objection from the Buddha, they cut their hair and donned yellow robes.

Gotami is remembered in Buddhist literature as a pioneer organiser of Bhikshunis and a woman of great merit who led a life of meditation and purification. She gained for women an equality of opportunity with men to tread the path of righteousness and attain nirvana or salvation.

We know of many such lives from the Theri-Gatha which forms part of the Buddhist canon. As there were women in the early Vedic period who composed hymns in praise of deities, so also in Buddhism we find Theris or lady elders who compiled religious songs (Gatha). The Theri-Gatha consists of compositions by 73 nuns. Some of the songs give brief accounts of the lives of the Theris.

These Theris came from all walks of life—from palaces, brothels and the huts of outcastes. It appears that many women, particularly daughters of rich members of the trading community who were disillusioned in marriage, sought refuge in the Sangha.

The longest of Gathas was composed by Princess Sumedha, daughter of the king of a country called Kroncha. She was born in the city of Mantavadi and was drawn to a religious life at a very early age. When she grew up to marriageable age, Anikarta, king of Varnavati, sought her hand but was refused. Sumedha, on the other hand, sought and obtained the permission of her parents to join the community of Bhikshunis.

Ishidasi, as she herself was related in the Gathas, joined the Buddhist order of nuns with the reluctant permission of her parents, after having been thrice disappointed in marriage. A cultured and pretty lady, Ishidasi carried on her household duties most scrupulously while lavishing loving care on her husband. Her parents-in-law were more than satisfied but not the husband. A divorce followed with the consent of all concerned.

She returned home and was married again to the son of another wealthy merchant but with a similar fate. She was next married to a religious mendicant in the hope that he would behave differently from the wayward sons of rich merchants, but the results were no different. The life of wandering lured the mendicant away from home after just a fortnight, and ultimately Ishidasi became a recluse.

(To be Continued).

RELIGION AND ARTS

Religion is interwoven into the Hindu way of life. It is reflected clearly in Indian arts.

Every fine art, whether it be music, dance, painting or sculpture, represents some aspect of religion in India. The songs sing the praise of the Gods, while the dance gives expression to their deeds.

Shrines were built with high gopurams to remind man that his thoughts should also soar high. Indian arts were immortalised in those shrines in the form of sculptures and paintings. They are not merely abstract forms but have religious significance.

Particularly dance was also given religious sanction in India. It is an important form of worship in Hindu religion.

Indian dance as expounded by Sage Bharata consists of nritta, nrithya and nataka aspects. Nritta is pure dance and it is ornamental and dos not convey anything. Nrithya is sentiment. It was combined with natya, (meaning to imitate) to get 'abhinaya.'

Abhinaya means imitating the sentiments of the characters portrayed so as to make an effective impact on the spectators.

This implies two things: Firstly, the characters portrayed must be familiar to the audience so that they know whose deeds the dancer is trying to imitate. Secondly, there should be certain rules laid down regarding the language of gesture and expression which will be understood by the audience as the dancer uses them to interpret the song.

There are manuals like Nandikeshwara's 'Abhinaya Darpana' which classify the gestures, movements and expressions and lay down in detail their usage.

In older days, not only the dancer but also the audience were expected to know these so that there would not be any difficulty in following the dance.

The dance naturally draws its themes from the rich sources of Hindu mythology, the four Vedas, the Upanishads, the Epics and the Bhagavata. The characters in these narratives are familiar to the audience.

Originally, the dances largely depicted the Shaivite aspect of Hinduism. Lord Shiva was considered the "King of Dancers" —Nataraja. It was he who first danced and taught the art to sage Bharata through Nandikeswara.

This innovation became part of Bharata's drama. Thus it came as an addition and an embellishment to drama, but subsequently attained a personality of its own.

Separated from drama, it came to be performed by itself. It was considered more an important form of worship than entertainment.

Vaishnavism received a great impetus in the 11th and 12th centuries. Great Vaishnavite acharyas like Ramanuja and Jayadeva lived during this period.

The Aryan religion in the meanwhile had lost some of its pristine purity owing to invasions—cultural and political. Reformist movements like Jainism and Buddhism weakened it further. At this time, the great acharyas through their "bhakti' movement gave new vigour to the ancient religion. The revised religion caught the imagination of the people and soon gained popularity.

This is very clearly reflected in the arts of the land and its effect is visible even today.

K. V

(To be continued.)

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization", &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, PH D. Simla.

"Profusely illustrated, attractively produced and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

"Sringara Prakasa" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha Vol. II."

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, I copy "Sanskrit Wisdom", by G. R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I:

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* * *

Kindly supply us Bhojaraja's Shringara Prakasha

3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

* * *

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 cop
Please suppl Sanskrit Wisdom 3 copies

* *

SANSKRIT PUSTAK BHANDAR, Calcutta.

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.
Please supply 2 copies Shringara Prakasha.

*

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G. R. Josyer 5 copies.
Please supply History of Mysore 6 copies.

*

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

* *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXVIII No. 47-48] Monday 16-9-68 & 23-9-1968 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

WOMEN'S ROLE

(Continued from last issue.)

The liberal Buddhist faith did not refuse shelter to women considered fallen in society and rejected. Such was Patachar who later in life earned a name for herself in the order of nunnery. The daughter of a shresthi (banker) in Shravasti, she was carrying on an affair with one of her father's employees, when she was confronted with a marriage proposal. She was in a fix and to avoid marriage she escaped with her lover to a neighbouring village where she gave birth to a child.

Then a series of tragedies overtook her. Giving birth to the next child she lost her husband, who died of snake-bite. She decided to return home with her two children — one a babe in her arms and the other a toddler holding her finger.

While crossing a stream swollen by the rains, she lost both the children, one after the other, in the most tragic circumstances. Disconsolate and grief stricken, she returned to her erstwhile abode only to find that her father, mother and brothers had been buried under the debris of their house. Waiting to be consumed in the same funeral pyre, she almost went mad.

Luckily, she chanced upon Lord Buddha, who consoled her with words of wisdom and induced her to join the nunnery. With her devotion to Dhamma, she soon attained the state of Arhat, the Perfect Being. It is said that she trained and guided 30 nuns.

As is well known, the Buddha never despised prostitutes. Incidentally, courtesans enjoyed a high positon in ancient India. Many of them were wealthy and influential.

The story of Ambapali, a rich courtesan who became a celebrity as a Buddhist nun, is related in the Buddhist scriptures. It assumes importance also because it throws light on the nature of democracy prevailing among the Lichhavi community.

The Shaka noble Mahanama had found her in a mango grove whence her name, Ambapali (Ambrapali).

This exquisitely beautiful girl was demanded in marriage by all the rich nobles of Vaishali. Mahanama, perplexed, placed his difficulty before the tribal assembly. The assembly, dazed by her beauty and elegance, decided that she should belong to the entire community!

Ambapali relieved her father from the embarrassment by agreeing to the decision, but under fantastic conditions. One of these conditons was that her house could be searched for an enemy or culprit only after seven days' notice. Even so, all the conditions were accepted.

The Buddha, at an old age, when his fame had been established went to the city of Vaishali. Nearing the city, he received an invitation from Ambapali to stay as her guest. The Lichhavi chieftains felt that they should have been his hosts rather than a courtesan, and asked the Buddha to refuse Ambapali's invitation. Buddha disagreed, and Ambapali was asked by the chieftains to cancel her invitation, but she refused.

The meeting was eventful. She offered her mango garden and buildings to the Buddhist order of nuns, and later herself became a convert to Buddhism under the spell of the discourses of her son, Vimala Kondanna, who had been born of her illegitimate relations with King Bimbisara.

Many noble ladies, Brahmin women and daughters of merchants and princes, joined the Sangha out of pure conviction, renouncing affluence.

Mention must be made here of the royal nun Sanghamitra, daughter of Ashoka — by some accounts his sister — the first woman missionary in world history to go abroad. She went to Ceylon and founded there an order off nuns. She lived and died in Ceylon, and is venerated along with her brother. Mahendra, as the founder of the Sangha on the island.

ಚಿತ್ತೂರ್‌ರಾಣಿ ಪದ್ಮಿನಿ

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಇವರು ಡೇರೆಯಿಂದ ಹೊರಗೆ ಬಂದು ಕುದುರೆಯನ್ನು ಏರಿದರೋ ಇಲ್ಲವೋ ತಕ್ಷಣವೇ ೭೦೦ ಪಲ್ಲಕ್ಕಿಗಳ ವಾಹಕರೂ ತಮ್ಮ ಕತ್ತಿಗಳನ್ನು ಒರೆಯಿಂದ ತೆಗೆದು ಹೊಕ್ಕೆ ಧುಮುಕಿ ಸಿಕ್ಕಿದವರ ತಲೆಯನ್ನು ಕತ್ತರಿಸುತ್ತ ಹೊರಟರು. ಯವನರ ಸೇನೆಯು ಕೂಡಲೆ ಆಯುಧಗಳನ್ನು ಹಿಡಿದು ಸಿದ್ಧವಾಗಿ ನಾಲ್ಕುಕಡೆಯಿಂದಲೂ ಇವರುಗಳನ್ನು ಆಕ್ರಮಿಸಿಕೊಂಡು ಬಂದಿತು. ರಾಜಪುತ್ರ ವೀರರು ನಾಲ್ಕು ಕಡೆಯೂ ಯವನ ಸೈನ್ಯವನ್ನು ಎದುರಿಸಿ ಅತುಲವಾದ ವೀರ್ಯದಿಂದ ಯುದ್ಧಮಾಡಿದರು. ಎರಡುಕಡೆಯೂ ನೂರಾರು ಮಂದಿ ಮಡಿದರು. ಸೇನಾಪತಿಯಾದ ಗೋರಾಸಿಂಹನೂ ಅನೇಕರನ್ನು ಕೊಂದು ಅನೇಕರ ಅಸ್ತ್ರಗಳಿಂದ ಗಾಯಪಟ್ಟು ಮಡಿದನು. ಯವನರು ಜೇನುಹುಳುಗಳಂತೆ ಕಂಡಕಂಡವರಾಗಿ ರಾಜಪುತ್ರರನ್ನು ಮುತ್ತಿಕೊಂಡು ಮೇಲೆ ಬಿದ್ದರು ಗೋರಾಸಿಂಹನು ಶತ್ರುರೂ ಅವನ ಅಭಿಮನ್ಯುವಿನಂತಹ ಮಗ ಬಾದಲನು ಶಸ್ತ್ರಪಾಣಿಯಾಗಿ ಸ್ವಜನರಿಗೂ ಶತ್ರುಗಳಿಗೂ ಆಶ್ಚರ್ಯ ಉಂಟಾಗುವಂತೆ ಪ್ರಚಂಡವಾದ ಪರಾಕ್ರಮದಿಂದ ಯುದ್ಧಮಾಡಿ ಕಡೆಗೆ ತಂದೆಯ ಗತಿಯನ್ನು ಹೊಂದಿದನು. ಇತರ ರಾಜಪುತ್ರಯೋಧರೂ ರಾತ್ರಿಯೆಲ್ಲಾ ಯವನರ ಶಾಣ್ಯದಲ್ಲಿ ನಾನಾಪ್ರಕಾರವಾಗಿ ಯುದ್ಧ ಮಾಡಿದರು.

ಆ ರಾತ್ರಿ ಭೀಮಸಿಂಹನಿಗೆ ಮಹಾಕಾಳಿಯು ಬಂದು "ನಾನು ನಾಳೆಯ ದಿನ ಹನ್ನೆರಡು ರಾಜಪುತ್ರರುಗಳ ರಕ್ತವನ್ನು ಹೀರದೆ ತೃಪ್ತಳಾಗೆನು." ಎಂದು ಹೇಳಿದಂತೆ ಸ್ವಪ್ನವಾಯಿತು. ಬೆಳಗಾಗುವ ಹೊತ್ತಿಗೆ ಯುದ್ಧರಂಗದಲ್ಲಿ ರಾಜಪುತ್ರರು ಅಲ್ಪಾವಶಿಷ್ಟರಾಗಿದ್ದರೆಂದು ವರ್ತಮಾನ ಬರಲು ಭೀಮಸಿಂಹನು ಹನ್ನೊಂದು ಮಂದಿ ಖಡ್ಗಕವಚಧಾರಿಗಳಾದ ಮಕ್ಕಳುಗಳನ್ನು ಕರೆದುಕೊಂಡು ಕೋಟೆಯೊಳಗೆ ಇನ್ನೂ ಶಸ್ತ್ರಗಳನ್ನು ಧರಿಸಲು ಅರ್ಹರಾಗಿದ್ದ ಸಮಸ್ತ ಪ್ರಾಣಿಗಳನ್ನೂ ಹೊರಡಿಸಿಕೊಂಡು ಯುದ್ಧಕ್ಕೆ ಬಂದು ಯವನರನ್ನು ಎದುರಿಸಿದನು ಆ ದಿನ ಪೂರ್ತಿಯಾಗಿ ಅಲ್ಪಾವಶಿಷ್ಟವಾದ ರಾಜಪುತ್ರಸೈನ್ಯದ ವೀರ್ಯವೆಲ್ಲವೂ ಉಕ್ಕಿಬಂದು ಯವನರ ಸೈನ್ಯದಲ್ಲಿ ಹಾನಳಮಾಡಿತು. ಸಂಜೆಯ ಹೊತ್ತಿಗೆ ಭೀಮಸಿಂಹನೂ ಅವನ ವೀರಪುತ್ರರೂ ಚಿತ್ತೂರಿನ ಯೋಧಕುಲವೆಲ್ಲವೂ ವೀರಸ್ವರ್ಗವನ್ನು ಹೊಂದಿದರು. ಮಹಾಕಾಳಿಯ ದಾಹವು ಶಾಂತವಾಯಿತು. ಅಲ್ಲಾವುದೀನನ ಸೈನ್ಯದಲ್ಲೂ ವೀರಾದಿವೀರರೆಲ್ಲರೂ ಮಡಿದು ಸ್ವಲ್ಪ ಜನ ಮಾತ್ರ ಉಳಿದಿದ್ದರು.

ಅವರುಗಳೊಡನೆ ಯವನರಾಜನು ಕೋಟೆಯನ್ನು ಪ್ರವೇಶಿಸುವದಕ್ಕೆ ಹೊರಟು ಜನಶೂನ್ಯವಾಗಿ ರಕ್ಷಕರಿಲ್ಲದ ರಾಜಧಾನಿಯಲ್ಲಿ ಬಂದು ನೋಡಲು ಅರಮನೆಯ ಮುಂಭಾಗದ ಮೈದಾನದಲ್ಲಿ ಮಹತ್ತರವಾದ ಒಂದು ಅಗ್ನಿಕುಂಡವು ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟು ಅದರಲ್ಲಿ ಚಿತ್ತೂರಿನ ಭಾಗ್ಯಲಕ್ಷ್ಮಿಯರಂತಿದ್ದ ರಮಣೀಮಣಿಯರೆಲ್ಲರೂ ಆದರ

ವಿಾರಾಬಾಯ್

ಆಸೇತು ಹಿಮಾಚಲದವರಿವಿಗೂ ಅಬಾಲವೃದ್ಧರೆಲ್ಲರೂ ವಿಾರಾಬಾಯ್ ಎಂಬ ಹೆಸರನ್ನು ಕೇಳಿರುವರು. ಆದರಲ್ಲಿ ಉತ್ತರ ಹಿಂದೂಸ್ಥಾನದಲ್ಲಿ ಹಿಂದಿಯು ಮಾತೃಭಾಷೆಯಾಗಿರುವ ಕೋಟ್ಯಂತರ ಪ್ರಜೆಗಳಿಗಂತೂ ವಿಾರಾಬಾಯಿಯ ಹೆಸರು ಅತ್ಯಂತ ಪವಿತ್ರವಾಗಿರುವದು. ತಮಿಳು ದೇಶದ ಅಂಡಾಳ್ ಎಂಬ ಭಕ್ತೋತ್ತಮಳು ದ್ರಾವಿಡ ಭಾಷೆಯಲ್ಲಿ ದೇವರನ್ನು ಸ್ತೋತ್ರಮಾಡಿ ಹ್ಯಾಗೆ ಅಚಂದ್ರಾರ್ಕವಾದ ಕೀರ್ತಿಯನ್ನು ಪಡೆದಿರುವಳೋ ಹಾಗೆ ವಿಾರಾಬಾಯಿಯು ತನ್ನ ದೈವಭಕ್ತಿಯನ್ನು ನೂರಾರು ಗಾನಗಳ ರೂಪವಾಗಿಯೂ ಕೀರ್ತನೆಗಳ ರೂಪವಾಗಿಯೂ ಸಮರ್ಪಿಸಿ ಆ ಗಾನಗಳು ಈಗಲೂ ಮನೆಮನೆಯಲ್ಲಿಯೂ ಕರ್ಣಾಮೃತವಾಗಿರುವುವು.

ರಾಜಪುಟಾಣಕ್ಕೆ ಸೇರಿದ ನೇರಟವೆಂಬ ಊರಿನಲ್ಲಿ ವಿಾರಾಬಾಯಿಯು ರಾಜಸ್ಥಾನದಲ್ಲೆಲ್ಲಾ ಗೌರವಸ್ಥವಾದ ಒಂದು ಮನೆತನದಲ್ಲಿ ಜನನವನ್ನು ಹೊಂದಿದಳು. ಬಾಲ್ಯದಿಂದಲೂ ಅವಳು ಅಳವಿಲ್ಲದ ಸೌಂದರ್ಯದಿಂದ ಕೂಡಿದ್ದಳು. ವೀರ್ಯಕ್ಕೂ ಸೌಂದರ್ಯಕ್ಕೂ ತೌರುಮನೆಯೆನಿಸಿದ ರಾಜಸ್ಥಾನದಲ್ಲಿ ಅವಳು ಸೌಂದರ್ಯವೇ ಮೂರ್ತೀಕರಿಸಿದಂತಿದ್ದಳು.

ಮೇವಾರ್ ಸಂಸ್ಥಾನದ ಮಹೀಪತಿಗಳಿಗೆ ಪೂರ್ವಕಾಲದಿಂದಲೂ ರಾಜಸ್ಥಾನದ ಸ್ತ್ರೀರತ್ನಗಳೆಲ್ಲಾ ಕ್ಷತ್ರಿಯಕುಮಾರಿಯರೇ ಪಟ್ಟಮಹಿಷಿಯರಾಗುತ್ತಿದ್ದರು. ಅದರಂತೆ ವಿಾರಾಬಾಯಿ ಕುಂಭಾಸಿಂಗ್ ಎಂಬ ಮೇವಾರದ ಯುವರಾಜನಿಗೆ ವಿವಾಹವಾದಳು. ಬಾಲ್ಯದಿಂದಲೂ ಅವಳೂ ಅವಳ ಗಂಡನೂ ಕಾವ್ಯರಚನೆಯಲ್ಲಿ ಪ್ರೌಢಿಮೆಯನ್ನು ಹೊಂದಿದ್ದರು. ಮದುವೆಯಾದ ಮೇಲೂ ಗಂಡ ಹೆಂಡಿರಿಬ್ಬರೂ ಕವನಗಳನ್ನು ಕಟ್ಟುತ್ತಾ ಆನಂದದಿಂದ ದಿನಗಳನ್ನು ಕಳೆಯುತ್ತಿದ್ದರು. ಕುಂಭಾಸಿಂಹನ ಕವನಗಳು ಹ್ರಾಸಬಿಳಿಕವಾದ ಶೃಂಗಾರಸೂಚಕವಾಗಿರುತ್ತಿರುವಲ್ಲಿ ವಿಾರಾಬಾಯಿಯ ಕವನಗಳು ಬೃಂದಾವನವಾಸಿಯಾದ ಬಾಲಕೃಷ್ಣನ ಗುಣಗಳನ್ನು ವರ್ಣಿಸುತ್ತಾ ಆ ಕೃಷ್ಣನಲ್ಲಿ ಅವಳ ಅತುಲವಾದ ಭಕ್ತಿಯನ್ನು ಪ್ರಕಾಶಪಡಿಸುತ್ತಿದ್ದವು.

ಸ್ವಲ್ಪ ಕಾಲಾನಂತರ ಮೇವಾರದ ಮಹಾರಾಜನು ಕಾಲವಾಗಿ ಕುಂಭಾಸಿಂಹನು ಪಟ್ಟಾಭಿಷೇಕವನ್ನು ಹೊಂದಿ ಮಹಾರಾಜನಾಗಲು ಅವನ ಮಹಾರಾಣಿ ವಿಾರಾಬಾಯಿಯು ಮೊದಲಿಗಿಂತಲೂ

(*Continued on page 5.*)

ಮಧ್ಯದಲ್ಲಿ ಸೌಂದರ್ಯದಲ್ಲಿ ಗೌರಿಯಂತೆಯೂ ತೇಜಸ್ಸಿನಲ್ಲಿ ಲಕ್ಷ್ಮಿಯಂತೆಯೂ ಪ್ರತಿಭೆಯಲ್ಲಿ ಸರಸ್ವತಿಯಂತೆಯೂ ಇದ್ದ ವೀರಮತಿಯೂ ವೀರಮಾತೆಯೂ ಆದ ಸಾಧ್ವೀಮಣಿ ಪದ್ಮಿನಿಯೂ ದಗ್ಧರಾಗಿ ಅವರ ಪಾತಿವ್ರತ್ಯದ ಅಂತಿಮ ಜ್ವಾಲೆಯು ಅರಿ ಭಸ್ಮಾವಶಿಷ್ಟವಾಗುತ್ತಿತ್ತು. ಚಿತ್ತೂರು ಯವನರ ಪಾಲಾಯಿತು. ಅದರೆ ಯಾವದ ಕ್ರೂರಿಸ್ವರ ಯವನ ರಾಜನು ವರ್ಷಾಂತರವೂ ಶ್ರಮಪಟ್ಟು ಸಾವಿರಾರು ಜನರನ್ನು ಮೃತ್ಯುವಿನ ಪಾಲು ಮಾಡಿದ್ದನೋ ಆ ನಾರೀರತ್ನವು ಕಂಸನ ಕೈಯಿಂದ ತಪ್ಪಿಸಿಕೊಂಡು ಹೋದ ದುರ್ಗಿಯಂತೆ ಅವನಿಗೆ ಸಿಕ್ಕದೆ ತನ್ನ ಪತಿಯ ಜೊತೆಗೆ ಹೊರಟುಹೋಯಿತು !

The Rationalist

RELIGION AND ARTS

(Continued from last issue)

The religion of the Aryans was harnessed to the caste system and there were superior and inferior castes. But the new 'bhakti' movement claimed that all humans were equal and only He, the Almighty, was superior—omnipotent and omnipresent.

The aim of life should be to attain union with God. He is easily accessible to everyone, waiting for man to invoke Him sincerely and with love.

Indirectly, this was the answer to the challenge posed by Islam which condemned the caste system of Hindus and preached the equality of all men.

The propagators of Vaishnavism composed songs and verses in praise of their principal deity 'Vishnu'. The ten incarnations of 'Vishnu' were glorified and he was portrayed in all his aspects in dance throughout India.

Jayadeva who composed 'Gita Govinda' meant it to be danced, and he introduced 'jatis' (musical syllables) in between the verses. His wife is said to have danced for his compositions.

Jayadeva was devoted to Lord Krishna. He depicted Krishna in every possible action —as a mischievous child, a wondrous boy, a great lover, wise counsel in times of distress. With the popularity of 'Gita Govinda,' Krishna and Radha endeared themselves to the masses.

'Krishna' never belonged to any of the higher castes. He identified himself with the cowboys and charmed milkmaids and princesses alike. He preached to Arjuna in the Gita—'Do your duty with sincerity wherever you are, and I assure you that you will attain salvation."

This was the easiest means to attain 'moksha' so far taught. There was no arduous penance or meditation required to realise God.

All these sentiments had a spontaneous response from the people. As for the art of dance, the episodes from Krishna's life have ample scope for natya and 'abhinaya' aspects.

All the 'navarasas' are found in the lives of Rama and Krishna. The dancers revelled in portraying every possible shade of 'shringara', while Radha pined for Krishna and finally was united with him in Brindavan.

'Vira rasa' is emphasised when Krishna slew 'Kamsa'. 'Adbhuta rasa' is expressed when Krishna lifted the 'Govardhana' hill, that bathers could be protected from rain.

Thus we can enumerate very many instances pertaining to each 'rasa' from the Bhagavatam, Ramayanam and Mahabharatam. The dancers could not have hoped for better themes to exhibit their skill in 'abhinaya' and 'bhava'.

Vaishnavism thus made a great impact on all the four main classical dance styles of India.

The tradition started by Jayadeva and Ramanuja was continued by Bhakhtas like Chaitanya, Kabirdas, Surdas and Mira in north, and Alvars like Kulashekhara Alwar, Perialwar and Andal in the south. K. V.

(To be Continued).

(*Continued from page 3.*)

ಹೆಚ್ಚಾಗಿ ಶ್ರೀಕೃಷ್ಣಪರಮಾತ್ಮನ ಭಕ್ತಳಾಗಿ ಸದಾಕಾಲದಲ್ಲಿಯೂ ಭಾಗವತ ಮುಂತಾದ ಗ್ರಂಥಗಳನ್ನು ಓದುತ್ತಾ ಆ ದೇವದೇವನ ಅದ್ಭುತವಾದ ಲೀಲೆಗಳನ್ನು ತನ್ನ ಅಮೋಘವಾದ ಶೈಲಿಯಲ್ಲಿ ಎಲ್ಲರಿಗೂ ಹೃದಯಂಗಮವಾಗುವಂತೆ ಕೀರ್ತಿಸುತ್ತಿದ್ದಳು. ಅವಳು ತನ್ನ ರೂಪರಾಶಿಯಿಂದ ಕೂಡಿದ ದೇಹವಲ್ಲಿ ತುಳುಕಾಡುತ್ತಿದ್ದ ಕೃಷ್ಣಭಕ್ತಿಯನ್ನು ಕೋಮಲತರವಾದ ಭಾಷೆಯಲ್ಲಿ ಕವನಮಾಡಿ ತನ್ನ ವ್ಯಮನುಧುರವಾದ ಧ್ವನಿಯಿಂದ ಗಾನಮಾಡುತ್ತಿರಲು ಕೇಳಿದವರೆಲ್ಲರ ಮನಸ್ಸುಗಳೂ ಕರಗಿ ದ್ರವವಾಗುತ್ತಿದ್ದವು. ತನ್ನ ನಾಥನಾದ ಶ್ರೀಕೃಷ್ಣನಿಗೆ ಅವಳು ಚಿತ್ತೂರಿನಲ್ಲಿ ಒಂದು ದೇವಾಲಯವನ್ನು ಕಟ್ಟಿಸಿ ಪ್ರತಿದಿನವೂ ಬಹುಹೊತ್ತು ಅಲ್ಲಿ ಧ್ಯಾನ ಕೀರ್ತನೆಗಳನ್ನು ನಡೆಸುತ್ತಿದ್ದಳು. ಇವಳ ಭಕ್ತಿಯು ರಾಜಪರಿವಾರದವರಲ್ಲಿಯೂ ಊರಿನ ಪ್ರಜೆಗಳೆಲ್ಲರಲ್ಲಿಯೂ ಹರಡಿ ಅವರುಗಳೂ ಇವಳ ಅನುಚರರಾಗಿ ಕೃಷ್ಣಭಕ್ತಿಯಲ್ಲಿ ತಮ್ಮ ಇಹಶೋಕದ ವ್ಯಾಪಾರಗಳೆಲ್ಲವನ್ನೂ ಮರೆತಿದ್ದರು. ಮೀರಾಬಾಯಿಯು ರಾಜಭೋಗಗಳಲ್ಲಿಯೂ ಐಹಿಕ ಸುಖಗಳಲ್ಲಿಯೂ ಮುಗ್ಧಳಾಗದೆ ದೈವಭಕ್ತಿಯೇ ಉತ್ತಮೋತ್ತಮವಾದ ಸುಖವನ್ನು ಕೊಡತಕ್ಕದ್ದೆಂದು ತಿಳಿದು ದೇವರ ಮಹಿಮೆಗಳನ್ನು ನಿಷ್ಕಲ್ಮಷವಾದ ಹೃದಯದಿಂದ ಸ್ತೋತ್ರಮಾಡಿ ಕಡೆಗೆ ಅವನ ಲೋಕವನ್ನು ಸೇರಿ ಅವನ ಶುಶ್ರೂಷೆಯಲ್ಲಿ ಬ್ರಹ್ಮಾನಂದವನ್ನು ಹೊಂದುವದೇ ಮನುಷ್ಯಜನ್ಮದ ಕರ್ತವ್ಯವೆಂದು ನಿಶ್ಚಯಿಸಿ ಅದನ್ನೇ ತನ್ನ ಗಾನಗಳ ಮೂಲಕ ಕರ್ಣಾನಂದವೂ ಹೃದಯಂಗಮವೂ ಆಗುವಂತೆ ವ್ಯಕ್ತಪಡಿಸಿ ಎಲ್ಲರಲ್ಲಿಯೂ ಆಶ್ಚರ್ಯವನ್ನೂ ಸಂತೋಷವನ್ನೂ ಉತ್ಸಾಹವನ್ನೂ ಉಂಟುಮಾಡಿದ್ದಳು. ಇವಳ ಅಮಾನುಷವಾದ ತೇಜಸ್ಸೂ ಭಕ್ತಿಯೂ ಕವಿತಾಪ್ರೌಢಿಮೆಯೂ ದೇಶದೇಶಗಳಲ್ಲೆಲ್ಲಾ ಹರಡಿ ನಾನಾಕಡೆಯ ಜನರು ತಂಡೋಪತಂಡವಾಗಿ ಬಂದು ಇವಳನ್ನು ನೋಡಿ ಕೇಳಿ ಕೃತಾರ್ಥರಾಗಿ ಹಿಂತಿರುಗುತ್ತಿದ್ದರು.

ಕಾಲಕ್ರಮದಲ್ಲಿ ಅವಳ ಮಹಿಮೆಯು ಕರ್ಣಾಕರ್ಣಿಕೆಯಾಗಿ ದೆಹಲಿಯ ಸಮ್ರಾಜನಾದ ಅಕ್ಬರ್ ಬಾದಷಹನ ಕಿವಿಯನ್ನು ಮುಟ್ಟಿತು. ಆ ಕೀರ್ತಿಶೇಷನಾದ ಪುರುಷನು ಸ್ವತಃ ದೈವಭಕ್ತನಾಗಿಯೂ ಹಿಂದೂಮತಾಭಿಮಾನಿಯಾಗಿಯೂ ಗುಣೈಕ ಕ್ಷಪಾತಿಯಾಗಿಯೂ ಇದ್ದದ್ದರಿಂದ ಈ ಮಹಾರಾಣಿ ಮೀರಾಬಾಯಿಯು ಇಷ್ಟು ಅಮೋಘವಾದ ಕೀರ್ತಿಗೆ ಪಾತ್ರಳಾಗಲು ಅವಳಲ್ಲಿ ಏನು ವಿಶೇಷವಿರುವದೋ ನೋಡಬೇಕೆಂದು ಕುತೂಹಲವುಳ್ಳವನಾದನು. ಆದರೆ ಅವಳನ್ನು ನೋಡುವದು ಹ್ಯಾಗೆ ಸಾಧ್ಯ? ಇತರ ಸಂಗೀತ ಸಾಹಿತ್ಯಜ್ಞರನ್ನು ಕರೆಯುವಂತೆ ತನ್ನ ಸಭೆಗೆ ಕರೆಯುವದಕ್ಕಾಗುತ್ತದೆಯೆ? ಅಂಥಾ ಆಹ್ವಾನವನ್ನು ರಾಜಪುತ್ರರೆಲ್ಲರೂ ಅವಮಾನವಾಗಿ ಎಣಿಸಿಯಾರು. ಅಥವಾ ಇವನೇ ಅಲ್ಪ ಪರಿವಾರದೊಡನೆ ಚಿತ್ತೂರಿಗೆ ಹೋಗಿ ಇವಳನ್ನು ನೋಡುವದು ಸಾಧ್ಯವೆ? ಆದೂ ಇಲ್ಲ. ಹಿಂದೆ ಅಲ್ಲಾವುದೀನನು ಪದ್ಮಿನಿಯನ್ನು ನೋಡಬೇಕೆಂದು ಪ್ರಯತ್ನಪಟ್ಟಾಗ ಮಹಾಯುದ್ಧವು ಸಂಭವಿಸಿ ಸರ್ವನಾಶವಾಯಿತು. ತಾನು ಸಾರ್ವಭೌಮನಾದ ಚಕ್ರವರ್ತಿಯಾದರೂ ಜಾತ್ಯಭಿಮಾನಿಗಳಾದ ಹಿಂದೂಗಳು ತನ್ನನ್ನು ವ್ಲೇಚ್ಛನೆಂದು ಕೀಳಾಗಿ ಭಾವಿಸಿದ್ದರೆಂದೂ, "ಅಸೂರ್ಯಂಪಶ್ಯಾ ರಾಜದಾರಾಃ," ಅಂದರೆ ರಾಜಪತ್ನಿಯರು ಸೂರ್ಯನನ್ನೂ ಕೂಡ ನೋಡತಕ್ಕವರಲ್ಲವೆಂದು ನೀತಿವಾಕ್ಯವು ಇರುವಲ್ಲಿ ತನ್ನನ್ನು ಮೀರಾಬಾಯಿಯು ದರ್ಶನಕ್ಕೆ ರಾಜಪುತ್ರವೀರರು ಎಂದಿಗೂ ಬಿಡುವದಿಲ್ಲವೆಂದೂ ಬಾದಷಹನು ನಿಶ್ಚಯಿಸಿದನು. ಇದಕ್ಕೆ ಏನುಪಾಯ ಮಾಡಬೇಕೆಂದು ತನ್ನ ಆಸ್ಥಾನದ ಮಹಾಕವಿ ತಾನಸೇನ ಎಂಬ ಆಪ್ತನನ್ನು ಕೇಳಲು ಅವನು ತಾವಿಬ್ಬರೂ ಹಿಂದೂ ಯಾತ್ರಿಕರಂತೆ ವೇಷವನ್ನು ಮರೆಸಿಕೊಂಡು ಹೋಗಿ ಆ ಮಹಾ ಪುರುಷಳನ್ನು ನೋಡಬಹುದೆಂದು ಸೂಚಿಸಿದನು.

ಹಿಂದೂ ವೇಷವನ್ನು ಧರಿಸಿದ ಅಕ್ಬರನೂ ತಾನಸೇನನೂ ಚಿತ್ತೂರಿಗೆ ಬಂದು ಜನಸಂದಣಿಯಲ್ಲಿ ಸೇರಿ ಮೀರಾಬಾಯಿಯು ಪೂಜೆಗಾಗಿ ಬರತಕ್ಕ ಕೃಷ್ಣದೇವಾಲಯದಲ್ಲಿ ಕಾದಿದ್ದು ಅವಳು ತನ್ನ ಅಮಾನುಷವಾದ ತೇಜೋರಾಶಿಯಿಂದ ದೇವಮಂದಿರಕ್ಕೆ ಬೆಳಕನ್ನುಂಟುಮಾಡುತ್ತಾಳೆಯೋ ಎಂಬಂತೆ ಬಂದು ತನ್ನ ಮನಸ್ಸೆಲ್ಲವನ್ನೂ ಆ ಗೀತಾಮೃತ ಮೂರ್ತಿಯಾದ ಕೃಷ್ಣಸ್ವಾಮಿಯಲ್ಲಿ ಐಕ್ಯಮಾಡಿ ತನ್ನ ಹೃದಯದಲ್ಲಿ ಉದ್ಬುದ್ಧವಾದ ಭಕ್ತಿಯ ತರಂಗವನ್ನು ಕೀರ್ತನರೂಪವಾಗಿ ಆ ಭಗವಂತನ ಪಾದಮೂಲದಲ್ಲಿ ಅರ್ಪಿಸುವದನ್ನು ನೋಡಿ ಪರವಶರಾದರು. ಆ ದೇಹಕಾಂತಿಯೂ ವಾಙ್ಮಾಧುರ್ಯವೂ ಗೀತ ನೈಚಿತ್ರ್ಯವೂ ಭಕ್ತಿಪರಿಪಾಕವೂ ಇವರುಗಳನ್ನು ವೈಮರೆಯುವಂತೆ ಮಾಡಿದವು. ಅವಳ ಮೂರ್ತಿಯೂ ಕಂಠವೂ ಮಾತುಗಳೂ ಎಲ್ಲವೂ ಸೇರಿ ದೇವರನ್ನೇ ಪ್ರತ್ಯಕ್ಷಪಡಿಸುವವೋ ಎಂಬಂತೆ ಪೂರ್ಣಿಮೆಯ ಚಂದ್ರನ ಕಾಂತಿಯು ಸಮುದ್ರಗಳನ್ನು ಉಕ್ಕಿಸುವಂತೆ ಇವರ ಹೃದಯದಲ್ಲಿ ಭಕ್ತಿರಸವನ್ನು ಉಕ್ಕಿಸಿದವು. ಅಕ್ಬರ್ ಬಾದಷಹನು ಆನಂದಾಶ್ರುಗಳನ್ನು ಸುರಿಸುತ್ತ ಗದ್ಗದ ಕಂಠನಾಗಿ ಮುಂದೆ ಬಂದು ಧ್ಯಾನಸ್ತಿಮಿತಳಾದ ಮೀರಾಬಾಯಿಗೆ ನಮಸ್ಕರಿಸಿ "ದೇವಿ, ತಮ್ಮ ಅಮೋಘವಾದ ಸಂದರ್ಶನದಿಂದ ಈ ದಿನ ನನಗೆ ಪುನರ್ಜನ್ಮವಾದಂತಾಯಿತು. ತಮ್ಮಿಂದ ನನಗುಂಟಾಗಿರುವ ಉಪಕಾರಕ್ಕೆ ಕಾಣಿಕೆಯಾಗಿ ಈ ಮಾಲಿಕೆಯನ್ನು ಅರ್ಪಿಸುವೆನು. ಅದನ್ನು ತಮ್ಮ ದೇವರಿಗೆ ಧರಿಸಿ ನನ್ನನ್ನು ಕೃತಾರ್ಥನನ್ನಾಗಿ ಮಾಡಬೇಕೆಂದು ಯಾಚಿಸುತ್ತೇನೆ", ಎಂದು ತನ್ನ ಕಂಠದಲ್ಲಿದ್ದ ಒಂದು ಪ್ರಶಸ್ತವಾದ ರತ್ನಮಾಲಿಕೆಯನ್ನು ಅವಳ ಮುಂದಿಟ್ಟು ಕೈಮುಗಿದು ತಾನಸೇನನೊಡನೆ ಅಲ್ಲಿಂದ ತಮ್ಮೂರಿಗೆ ತಿರಿಗಿದನು.

ಇತ್ತ ಮೀರಾಬಾಯಿಯು ಆ ರತ್ನಮಾಲೆಯನ್ನು ದೇವರ ಕೊರ್ಗ್ ಹಕ್ಕೆ ಧರಿಸಿ ಎಂದಿನಂತೆ ತನ್ನ ನಿತ್ಯ ಕೈಂಕರ್ಯದಲ್ಲಿ ನಿರತಳಾಗಿದ್ದಳು. ಆದರೆ ಆ ಮಾಲಿಕೆಯನ್ನು ನೋಡಿದವರು ಅದು ಸಾಮಾನ್ಯವೆಲ್ಲವೆಂದೂ ಅಮೂಲ್ಯವಾದುದೆಂದೂ ನಿಶ್ಚಯಿಸಿದರು. ಒಬ್ಬಿಬ್ಬರು ಅಕ್ಬರ್ ಬಾದಷಹನ ಗುರುತನ್ನು ನೋಡಿದ್ದವರು ಮಾಲಿಕೆಯನ್ನು ಅರ್ಪಿಸಿದವನು ಬಾದಷಹನೇ ಎಂದು ಪ್ರವಾದವನ್ನು ಕಟ್ಟಿಸಿದರು. ಇದು ಕ್ರಮವಾಗಿ ಊರೆಲ್ಲಾ ಹರಡಿ ಮಹಾರಾಜಾ ಕುಂಭಸಿಂಹನಿಗೂ ತಿಳಿಯಲು ಅವನು ಮನಗುಂದಿ ಮಾಲಿಕೆಯನ್ನು ತರಿಸಿ ರತ್ನಪರೀಕ್ಷಕರ ಮೂಲಕ ನೋಡಿಸಲು ಅದು ಹತ್ತುಲಕ್ಷ ರೂಪಾಯಿ ಬೆಲೆ ಬಾಳತಕ್ಕದ್ದೆಂದೂ ಅದರಲ್ಲಿ ದೆಹಲಿ ಬಾದಷಹನ ಗುರುತ ಗಳಿದ್ದವೆಂದೂ ತಿಳಿಯಬಂತು. ಅದರಿಂದ ಮಹಾರಾಣನು ಕೋಪಗೊಂಡು ವ್ಲೇಚ್ಛದರ್ಶನದಿಂದ ಮಹಾರಾಣಿಯು ದೂಷಿತಳಾದಳೆಂದೂ ಅದಕ್ಕೆ ಮರಣವಲ್ಲದೆ ಬೇರೆ ಪ್ರಾಯಶ್ಚಿತ್ತವಿಲ್ಲವೆಂದೂ, ಆದ್ದರಿಂದ ಹಿಂದೆ ರಾಕ್ಷಸರಿಂದ ದೂಷಿತಳಾದ ಸೀತೆಯು ಅಗ್ನಿಯಲ್ಲಿ ಬಿದ್ದು ಪವಿತ್ರಳಾದಂತೆ ಮಹಾರಾಣಿಯೂ ಪ್ರಾಯಶ್ಚಿತ್ತವನ್ನು ಹೊಂದಬೇಕೆಂದೂ ನಿರ್ಧರಿಸಿದನು.

(ಮುಂದುವರಿಯುವದು)

INDIANS IN U.S.A.

An idea of the brain drain from India to the United States can be had from the fact just discovered that about 1000 Indians are holding faculty positions in US institutions of learning. Of these, nearly 30 are women, over 10 of them unmarried.

These figures have been collected largely from the data for 1967 by the division for scientific and technical personnel of the Council of Scientific and Industrial Research.

The statistics collected with the help of the Indian Embassy in Washington reveal that about three-fourths of the 1,000 Indians are doctorate-holders. Most of them are in big institutions. Those in State colleges and smaller institutions constitute only 10 per cent of the total. Large technical institutes have about 10 per cent, State Universities about 20 per cent and other Universities over 60 per cent.

A quarter of the Indians holding faculty appointments are in 15 of the top US institutions. These include the California Institute of Technology, Columbia University, Chicago University, Harvard University, Illinois University, Massachusetts Institute of Technology, Michigan State University, North Western University, Pennsylvania State University, Princeton University, Stanford University, University of California of Bergeley, University of California at Los Angeles, Visconsin University and Yale University.

Ten Indians occupy top positions. They are either heads of departments or deans. Sixty-eight are holding professorships. Seventy-nine are associate professors.

But the CSIR believes that the number of professors may be even more. It has not been possible to get complete information. Over 250 are working as assistant professors or lecturers.

Mathematics has offered more senior positions to Indians than any other subject. The other two fields where there are at least 10 Indians with the rank of associate professor or above are chemistry and electrical engineering.

The conclusion drawn from the survey is that Indians find greater scope in theoretical fields. In the applied subjects like engineering the number of Indians holding senior faculty positions is " quite small ".

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries **45/-**

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

" A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

" Profusely illustrated, attractively Produced, and very readable." **Hindu**, Madras.

" Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Rs. 10/-

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.S.E. M.R.S.I.

FOUND R

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gr. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

ಮು||ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯ...
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition tmodern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳೆಲ್ಲ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೫೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾವ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyce.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 49] Monday 30-9-1968 [Price 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

THINKING MACHINES

A report that the U. S. Government has a contrivance that can estimate a man's income-tax in a fraction of a second, and a prophecy from scientists that there may soon be available machines that will think has inspired a New York newspaper to ask a number of people what kind of thinking machine they would like to see invented.

Here are a few suggestions: A fountain-pen that will bark when the wrong fellow attempts to put it in his pocket.

A device that will smite upon that silly so-and-so who telephones and says: "Guess who?"

A watch that will tell a man how late he can be for an appointment with a woman and still arrive before she does.

An attachment for the radio that will strain out of news broadcasts all surmises, conjectures and wild rumours, leaving only the bare facts, meanwhile playing soft music to fill in what, otherwise, would be long, awkward intervals of silence.

A telescope that would tell us, not only whether the other planets are inhabited, but whether or not they want to borrow money from us before we get too chummy with them.

A device for revamping old jokes. Example: "Whether, how long will my steak be?" "About six inches." Revamped and strictly up-to-date reply: "Two and one-half inches."

EINSTEIN

Professor Eienstein, the world famous scientist, played truant from classes and mugged up the lessons to get a pass.

This is revealed in his 47-page autobiography. As a youth of seventeen, he says, he regularly cut classes at the Polytechnic Institute of Zurich so that he could study what interested him instead of spending precious time on "the multitude of things which clutter up the mind and divert it from the essential." For classroom notes he relied on a diligent and cooperative fellow student. The hitch was that he then had to "cram all this stuff" into his mind for the examinations, a process which was so distasteful that for a whole year he lost interest in science!

Commenting on rigidly planned and executed courses of study, Eienstein says: "It is, in fact, nothing short of a miracle that the modern methods of instruction have not yet entirely strangled the holy curiosity of inquiry. It is a very grave mistake to think that the enjoyment of seeing and searching can be promoted by means of coercion and a sense of duty."

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-½	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page ...	Rs. 50 per insertion
Half Page ...	„ 25 „
Quarter Page ...	„ 15 „

Contract Rates on application.

The Manager,
"RATIONALIST"
Chamaraja Road, Mysore

TELEVISION

Television is already having the most important influence on American family life since the arrival of the cheap car, according to the conclusion of a survey embracing a typical cross-sectien of television owners. The survey shows that whereas the car took the family out of its home, television has brought it back.

Of 400 families questioned, wives said they spent 39·7 per cent more of their leisure hours at home, hundreds 42·8 per cent, and children 41.3 per cenr.

Other revelations given by the snrvey are: Films: Before television the average grown-up went to the cinema 5·8 times a month, now 1·5 times.

Reading: Grown-ups reported they spent 23·$ per cent less time reading magazines, 29·1 per cent less on books, and 4·7 per cent less on newspapers.

Children's reading habits did not change so much—drop of 11 per cent on magazines, 15·7 per cent on comics, and 9·2 per cent on books.

Sports: Football attendances went down by 60 per cent; baseball 63·3 per cent; wrestling and boxing 55·3 per cent.

Radio: Evening listening was down from three hours 42 minutes to a mere 24 minutes!

EARTH'S WEIGHT

How much does the earth weigh, and how can it possibly be weighed?

Sir James Jeans disclosed the answers to both questions in a recent talk. We cannot build gigantic scales for the purpose, but mathematicians can calculate the pull the earth exercises upon the moon and other heavenly bodies. This works out at the staggering figure of six thousand trillion tons, or six followed by twenty-one noughts!

But the earth is only a tiny body compared with others in space. It is dwarfed by neighbours such as Jupiter and Saturn, and these in their turn are tiny in comparison with the Sun.

If you want to obtain an idea of the Sun's weight in comparison with that of the earth you can represent the world by a single penny and the sun by six hundredweight of coal! Even if it were cool enough for life to be possible, no human being could exist upon the surface of the sun. Such is its mighty pull that his own weight would squash him as flat as a pancake.

Every day the sun loses, through the light and heat it gives off, three hundred and sixty thousand million tons.

Such is its gigantic bulk that it has done this far millions of years and will continue to do it for millions more!

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects.

289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

The Rationalist

RELIGION AND ARTS

(Continued from last issue.)

Bharata Natyam in the form of 'Sadir Kacheri' consists of solo items danced by a woman. Dances in praise of Lord Krishna and Rama were compulsory in its repertory. It became a convention to end the concert with an 'ashtapadi' or a 'sloka' from either Krishna Karnamruta Slokas or Rama Karnamruta Slokas.

In Rama Navarasa Sloka all the navarasas are enumerated from Rama's life—Sringara, when he looked at Sita with the eyes of love; Vira, when he killed 'Thataka': Adbhuta when he built the great 'Setu' to cross over to Ceylon; Karuna when he pardoned Kakasura, Hasya when he cut off the nose of 'Surpanaka': Bhibatsa, when he looked at 'Surpanaka', with disgust; and Roudra when he fought with Ravana.

Kathakali was originally confined to the four walls of the temples in Kerala and was different from its present form. Gestures were used to emphasise its narrative aspect.

Vaishnavism shaped it into the present form in that the Zamorin of Calicut Mana Vedal wrote the story of Krishna's life to be danced as 'Krishnattam'.

Krishnattam is one step further in the evolution of Kathakali. The Zamorin drew inspiration from the compositions of Jayadeva and others.

Rama's life history was then written by the Raja of Kotharakara and it was danced as Ramanattam. Kathakali in its present form is any story play, whereas Ramanattam is a play of Rama's story. The techniques in both are very much the same.

Ramanattam and Krishnattam were the results of the appeals Vaishnavism made to the people of the land. In course of time, other stories were related in form of dance, and Kathakali as it is known today was born.

Shifting our venues to the north, the jingles of the Kathak dancer welcome us. Kathak has been influenced by many factors, religious, political, cultural aud historical.

With the advent of Buddhism, Kathak had to lie low for a while because Buddhism dispensed with fine arts as media of worship.

But the advent of Vaishnavism was an Augustan age in the history of Kathak. Lord Krishna came to be called the 'Natwar', lord of the dancers. The spiritual symbolism of Radha-Krishna's love, i.e., the affinity between the human and universal soul was emphasised.

Rasadharis, a community of dancers excelled in 'abhinaya' and they danced the 'Ras Lila' of Krishna and Radha in detail.

Vaishnavism believed in the equality of men and advocated community worship. This aspect of it suited the people of the north where Goshti Bhajan is a prevailing form of worship. Melodious Meera bajans still linger in our ears.

During festivals like Holi, where people gather, they sang and danced, themes being episodes from Krishna's life.

In the 18th century, Manipur adopted Vaishnavism with enthusiasm. King Pamhelbes embraced Vaishnavism and made it the State religion.

Dance was the breath of life to the Manipuris, and so the new religion impressed them very much in that it gave them ample scope

for their yearning to express their inner selves with outward gestures.

King Bhagya Chandra was a follower of Chaitanya Mahaprabhu of Bengal and he introduced 'Ras Lila' dances in Manipuri. For the practice and performance of these 'Ras Lila' he built permanent Ras Mantaps adjoining temples.

The dances were enacted every day and the people were constantly reminded of the divine nature of Lord Krishna lest they forget it while witnessing the pranks of his childhood or the love-play between him and Radha. The Kings of Manipur were not only art lovers but themselves great artists.

In Manipur all music is accompanied by dancing. The impact made by Vaishnavism on Manipur dance is thus much more pronounced than on any other dance style in India.

The Kings themselves composed a number of Ras Lilas of Krishna and added to the repertoire of Manipuri dance. Kirthans and prabhands gained importance in worship. In short, Vaishnavism entirely changed the course of life in Manipur.

The spread of Vaishnavism was more or less a renaissance in Hindu religion. The arts of India, particularly dance, gained great impetus under the influence of Vaishnavite Acharyas. It was a golden age in the cultural history of India!

KOMALA VARADAN

Inauguration of the construction of the building of Veda Shastra Poshinee Sabha by Sri G. R. Josyer, the President.

OUR BENEFACTORS !

Principal Countries Supplying Aid For India's Development (April 1951-May 1968)

Country*	Amount Authorised by Aid-providing Country Crores of Rs.	Amount Utilised by India Crores of Rs.
United States	6,361	5,847
Federal Republic of Germany	802	688
Britain	620	553
U.S.S.R.	1,032	546
Canada	501	385
Japan	332	254
France	156	67
Australia	57	54
Czechoslovakia	99	44
The Netherlands	52	37
Yugoslavia	94	26
Poland	66	21
Italy	153	20
Switzerland	36	20
Austria	21	14
Belgium	21	10
Norway	9	9
Denmark	14	7
New Zealand	6	5
Sweeden	7	3
Hungary	25	—
Bulgaria	11	—
International Organisations		
World Bank	756	650
I,D.A.	667	632

*Aid-providing countries are ranked in order of amount of aid utilised by India.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY **G. R. JOSYER**, M.A., F.R.E.S., M.R.S.L.

TWO VOLUMES **Rs. 25/- each**

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced, and very readable". **Hindu, Madras.**

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express, Madras.**

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* * *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom."

§ § §

Delhi 28-12-63

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. ,, II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th.

Munshi Ram Manohar Lal, Delhi-6."

§ § §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P.P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 50-51] Monday 7-10-68 & 14-10-1968 [Price 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ವಿಾರಾಬಾಯ್

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಇದು ಮಹಾರಾಣಿ ವಿಾರಾಬಾಯಿಗೆ ತಿಳಿಯಲು ಅವಳು ಮಹಾರಾಜರ ಅಪ್ಪಣೆಯಂತೆ ನಡೆಯುವದಾಗಿ ಅವರಿಗೆ ಕುಂಚುಕಿಯ ಮೂಲಕ ತಿಳಿಯಪಡಿಸಿ ಆ ರಾತ್ರಿಯೆಲ್ಲವನ್ನೂ ಭಗವದ್ಧ್ಯಾನದಲ್ಲಿ ಕಳೆದು ಮಾರನೆಯ ದಿನ ಉಷಃಕಾಲದಲ್ಲಿಯೇ ಎದ್ದು ತನ್ನ ಒಡವೆ ವಸ್ತುಗಳನ್ನು ಬಿಟ್ಟು ಮಲಿನವಸ್ತ್ರಧಾರಿಣಿಯಾಗಿ ಯಾರಿಗೂ ಸೂಚಿಸದೆ ಹೊರಟು ತನ್ನ ದೇವಮಂದಿರಕ್ಕೆ ಬಂದು ಆರ್ತಕಂಠಳಾಗಿ ತನಗೆ ಮೋಕ್ಷವನ್ನು ಕೊಡಬೇಕೆಂದು ಭಗವಂತನಲ್ಲಿ ಅಪಾರವಾದ ಭಕ್ತಿ ಪುರಸ್ಸರವಾಗಿ ಪ್ರಾರ್ಥಿಸಿ, ಅಲ್ಲಿಂದ ಸಮೀಪದಲ್ಲಿಯೇ ಹರಿಯುತ್ತಿದ್ದ ನದೀತೀರಕ್ಕೆ ಹೋಗಿ ಅಲ್ಲಿ ಬೃಂದಾವನವಾಸಿಯಾದ ಜಗನ್ನಾಯಕನಾದ ಶ್ರೀಕೃಷ್ಣನನ್ನು ಧ್ಯಾನಮಾಡುತ್ತಾ ನದಿಯ ಪ್ರವಾಹದಲ್ಲಿ ಮುಳುಗಿಬಿಟ್ಟಳು.

ನದಿಯಲ್ಲಿ ಅವಳ ದೇಹವು ಪ್ರಜ್ಞೆತಪ್ಪಿ ಪ್ರವಾಹದಲ್ಲಿ ಹೋಗುತ್ತಿರುವಾಗ ಇವಳ ಕಣ್ಣಿಗೆ ಒಂದು ದಿವ್ಯ ಜ್ಯೋತಿಯು ಕಾಣಿಸಿಕೊಂಡಂತಾಯಿತು. ಆ ಜ್ಯೋತಿಯ ಮಧ್ಯದಿಂದ ತೇಜೋಮಯವಾದ ಒಂದು ಮೂರ್ತಿಯು ಬಂದು "ವಿಾರಾ, ನೀನು ನದಿಯಲ್ಲಿ ಬಿದ್ದು ಪತಿಯ ಆಜ್ಞೆಯನ್ನು ನೆರವೇರಿಸಿ ಪವಿತ್ರಳಾಗಿರುವೆ. ನಿನಗೆ ಇನ್ನೂ ಭೂಲೋಕದಲ್ಲಿ ನನ್ನ ಕೈಂಕರ್ಯವೂ ನನ್ನ ಭಕ್ತಿಯನ್ನು ಪ್ರಚಾರಮಾಡುವ ಕೆಲಸವೂ ಇರುವುದರಿಂದ ನೀನು ಪುನಃ ಹಿಂತಿರುಗಿ ಹೋಗು", ಎಂದು ಹೇಳಿದಂತಾಯಿತು.

ಪುನಃ ಪ್ರಜ್ಞೆಯು ಬಂದು ವಿಾರಾಬಾಯಿಯು ಕಣ್ಣು ತೆರೆದಾಗ ಸೂರ್ಯನು ನೆತ್ತಿಯಮೇಲೆ ತೀಕ್ಷ್ಣಕಿರಣಗಳಿಂದ ಜ್ವಲಿಸುತ್ತಿದ್ದನು. ನದಿಯು ಒಂದು ದೊಡ್ಡ ಅಲೆಯು ಅವಳನ್ನು ಎತ್ತಿ ದಡದ ಮೇಲೆ ಹಾಕಿತ್ತು. ಅವಳ ಪಕ್ಕದಲ್ಲಿ ನದಿಯು ಎಂದಿನಂತೆ ಹರಿಯುತ್ತಿತ್ತು. ಅವಳು ಮೆಲ್ಲನೆ ಚೇತರಿಸಿಕೊಂಡು ಎದ್ದು ಸುತ್ತಲೂ ನೋಡಲು ನಿರ್ಮಾನುಷವಾಗಿದ್ದುದರಿಂದ ಮಾರ್ಗ ತಿಳಿಯದೆ ಹಾಗೆಯೇ ಭಗವಂತನನ್ನು ಕೀರ್ತಿಸುತ್ತಾ ಮುಂದಕ್ಕೆ ಹೋದಳು. ಸ್ವಲ್ಪ ಮಾರ್ಗವು ಕಳೆದಮೇಲೆ ಎದುರಿಗೆ ಕೆಲವರು ಹಸುಗಳನ್ನು ಮೇಯಿಸುತ್ತಿದ್ದ ಹುಡುಗರನ್ನು ಕಂಡು, "ಅಪ್ಪಾ ಮಕ್ಕಳಿರಾ! ನನಗೆ ಬೃಂದಾವನದ ಮಾರ್ಗವನ್ನು ಹೇಳಬಲ್ಲಿರಾ? ಆ ಪವಿತ್ರಕ್ಷೇತ್ರದದಾರಿಯನ್ನು ನನಗೆ ತೋರಿಸಬಲ್ಲಿರಾ?" ಎಂದು ಕೇಳಲು ಅವರು ಇವಳ ಪೂಜ್ಯವಾದ ಆಕೃತಿಯನ್ನೂ ಶಾಂತವಾದ ನಡಿಗೆಯನ್ನೂ ನೋಡಿ ಗೌರವದಿಂದಲೂ ವಿನಯದಿಂದಲೂ ಕೂಡಿ ಅವಳು ಬಳಲಿರುವದರಿಂದ ಸ್ವಲ್ಪ ಹಣ್ಣುಗಳನ್ನು ಸ್ವೀಕರಿಸಿದ ನಂತರ ತಾವೇ ಅವಳನ್ನು ಬೃಂದಾವನಕ್ಕೆ ಕರೆದುಕೊಂಡು ಹೋಗುವದಾಗಿ ಹೇಳಿದರು. ಅದರಂತೆ ಅವಳು ಅವರು ಕೊಟ್ಟ ಹಾಲು ಹಣ್ಣುಗಳನ್ನು ಸ್ವೀಕರಿಸಿ ನಂತರ ಅವರುಗಳೊಡನೆ ಕೂಡಿ ಮುಂದಕ್ಕೆ ಹೊರಟಳು. ಮಾರ್ಗದಲ್ಲಿ ಅವಳು ಭಗವನ್ನಾಮಸ್ಮರಣೆಯನ್ನು ಮಾಡುತ್ತಾ ಕೀರ್ತನಗಳನ್ನು ಗಾನಮಾಡುತ್ತಾ ಹೋಗುತ್ತಿರಲು ಎಲ್ಲರೂ ಇವಳ ಸೌಂದರ್ಯವನ್ನೂ ರಾಜಲಕ್ಷಣಗಳನ್ನೂ ತಾಪಸಭಾವವನ್ನೂ ನೋಡಿ ಲೋಕೋದ್ಧಾರಕ್ಕೋಸ್ಕರ ಭೂಲೋಕಕ್ಕೆ ಬಂದಿರುವ ಗಂಧರ್ವಳೊ ಯಕ್ಷಿಯೊ ಕಿನ್ನರಿಯೊ ಎಂದು ಭ್ರಾಂತರಾಗಿ ಮಕರಂದ ಸದೃಶಗಳಾದ ಇವಳ ಗಾನಗಳನ್ನು ಬಿಟ್ಟುಹೋಗಲಾರದೆ ಭಕ್ತಿರಸದಲ್ಲಿ ಕೊಚ್ಚಿಕೊಂಡು ಹೋಗುತ್ತಿರುವ ಹೃದಯಗಳುಳ್ಳವರಾಗಿ ಹಿಂದೆ ಗೋಕುಲದಲ್ಲಿ ಶ್ರೀ ಕೃಷ್ಣನು ವೇಣುಗಾನವನ್ನು ಮಾಡುತ್ತಿರುವಾಗ ಗೋಪಕನ್ಯೆಯರು ಮನೆಗೆಲಸಗಳನ್ನು ಬಿಟ್ಟು ಅವನನ್ನು ಅನುಸರಿಸಿ ಹೋಗುತ್ತಿದ್ದಂತೆ ಇವಳನ್ನು ಹಿಂಬಾಲಿಸಿಕೊಂಡು ಹೊರಟರು. ಕಡೆಗೆ ಇವಳು ಬೃಂದಾವನವನ್ನು ಸಮೀಪಿಸುವ ಹೊತ್ತಿಗೆ ಈಶ್ವರಧ್ಯಾನ ನಿರತಳಾದ ದಕ್ಷಕನ್ಯೆಯು ಪ್ರಮಥಗಣಗಳೊಂದಿಗೆ ಬರುತ್ತಿರುವಳೊ ಎಂಬಂತೆ ಇವಳ ಅನುಚರರು ಅಸಂಖ್ಯಾತವಾದ ಒಂದು ದೊಡ್ಡ ಗುಂಪಾದರು.

ಬೃಂದಾವನವನ್ನು ಸೇರಲು ಅಲ್ಲಿ ಕೃಷ್ಣನ ಪಾದಸ್ಪರ್ಶದಿಂದಲೂ ಬಾಲಕ್ರೀಡೆಗಳಿಂದಲೂ ಪವಿತ್ರವಾದ ನೂರಾರು ಪ್ರದೇಶಗಳಲ್ಲಿ ಅವಳು ಸಂಚರಿಸುತ್ತಾ ಎಂದಿಗಿಂತಲೂ ಅಧಿಕವಾದ ಭಕ್ತಿರಸದಿಂದ ಪೂರಿತಳಾಗಿ ತನ್ನ ಕವಿತಾಶಕ್ತಿಯಿಂದಲೂ ವಾಙ್ಮಾಧುರ್ಯದಿಂದಲೂ ಎಲ್ಲರ ಹೃದಯವನ್ನೂ ನೀರಾಗಿ ಮಾಡುತ್ತಿದ್ದಳು. ಕ್ರಮೇಣ ಇಲ್ಲೂ ಅವಳ ಖ್ಯಾತಿಯು ಹಿಂದೆ ಚಿತ್ತೂರಿನಲ್ಲಿ ಮಹಾರಾಣಿಯಾಗಿದ್ದಾಗ ಇದ್ದುದಕ್ಕಿಂತಲೂ ಹೆಚ್ಚಾಗಿ ಎಲ್ಲೆಲ್ಲಿಯೂ ಹರಡಿ ಜನರು ನಾನಾಕಡೆಗಳಿಂದಲೂ ಬಂದು ಇವಳನ್ನು ದರ್ಶನಮಾಡಿ ಗಂಗಾಸ್ನಾನದಿಂದ ಧೌತಹೃದಯರಾಗುವಂತೆ ಧೌತಹೃದಯರಾಗಿ ಹೋಗುತ್ತಿದ್ದರು.

(ಮುಂದುವರಿಯುವದು)

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Rs. 10/-

TEN RICHEST INDUSTRIALISTS OF INDIA

The statistics received from the India Government Income Tax Department show the value of the properties of the ten richest industrialists of India as follow :-

Tata—464 crores
Birla—447 ,,
Mafatlal—160 ,,
Martin Burn—154 ,,
Bangaur— 88 ,,
Thapar— 85 ,,
Walchand— 82 ,,
Sri Ram— 73 ,,
Sahu Jain— 66 ,,
Scindia 64 ,,

20 YEARS OF POLISH AUTOMOBILE INDUSTRY

Twenty years ago the production of first trucks of Polish design was initiated at the lorry plant at Starchowise, Kielce Voivodship, in Central Poland. Such was the beginning of Polish automobile industry after World War Two.

Three years later the production began of the "M-20 Warzaw" cars, under a Soviet licence, at theZeran Plant in Warsaw. and at the same time first trucks (of 2·5 tons carrying capacity) were built at the Lorry Plant in Lublin. In 1950 the production of "SAN" buses and coaches started at the Sanok Plant, Rzeszow Voivodship, and in 1957 the first 200 popular "SYRENA" car were built at the Zeran Cars Plant in Warsaw.

Over the past 20 years the Polish automobile industry became an important branch of national economy. 75 thousand persons employed at 26 plants and enterprises are working in that industry at present. From 1941 until the end of last year, 644 thousand passenger cars and pick-ups and other delivery vans, 217 thousand lorries and other heavy trucks, as well as more than 200 thousand trailers were produced in Polish plants.

* * *

Says Polish Information service. What are our figures? Are we just inefficient industrialists, and unsuccessful beggars? Our Cabinet Ministers are not ashamed to take long flights to beg alms and be turned away! But they get T.A. at our cost! Ed.

THEY SAY

To be good only to yourself is to be good for nothing. —VOLTAIRE.

Even the wisest men make fools of themselves about women, and even the foolish women are wise about men.

—THEODER REIK.

One of the most honest autobiographical sketches I have ever read concluded with the statement: "My main interests are talking and thinking—in the order named,"

—SIDNY HARRIS.

Money can't buy love, health, happiness, or what it did last year. —JAY CHASE.

Sometimes it's better to compromise—like giving a gunman your wallet without approving what he's doing. —FRANK CLARK.

I like not only to be loved, but to be told that I am loved; the realm of silence is large enough beyond the grave!

—GEORGE ELIOT.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

The Rationalist

SECRETS OF LONGEVITY

(by Professor Georgi Speransky.)

We are granted life on one obligatory condition: we must defend that life every single day.

Defending it, we must remember that a process of "self-incineration", is taking place all the time in our bodies. As some substances are destroyed, others take their places.

The human organism is not a machine subject to gradual wear and tear, at a rate that may be calculated by special formulas.

Young men have died with all the signs of senile decay, while other men—Goethe, Tolstoy, Repin and Pavlova for example—have been working just as vigorously in their eighties as in their youth.

Such men, however, have all known how to rest completely after work, alternating mental and muscular activity.

This alternation recharges the batteries of the cortex from the centres newly brought into operation.

We all know people of whom it is said that they "burn themselves up" by work.

Many valuable people have died young, merely because they haven't learnt how to alternate mental and physical work—because of a scornful attitude to physical exercise.

Physical exercises are not just a pastime. Five minutes spent on them in the morning are a profitable investment.

And—even if you are in your sixties or seventies—it is never too late to begin gymnastic exercises. But you must first consult a doctor!

When Louis Pasteur was 46, he was paralysed by a stroke. Meditating over his condition, he concluded that it was due to intensive mental work attended by complete physical inactivity.

And so, to overcome his disease, he established a strict regime for himself and commenced systematic physical exercises. He lived almost thirty years longer—and never again experienced any reccurrence of the disease.

All his most outstanding discoveries, by the way, were made in that period.

How long should man live, according to Nature's plan? Science is still unable to explain the long lives of some plants and animals.

The American sequoia lives for about a thousand years. Turtles are allotted 300 years, while whales come out of the water to die at the age of 400. But why?

The answer no doubt, will also answer another question: What is old age?

Individual longevity depends on individual conditions of life. Material welfare, conditions of work and recreation, health services, domestic cultural habits—all these are factors.

Our country has succeeded in raising the average lifespan from 32 years in 1913 to 70 in 1968.

By 1926, it was 44·3; in 1959 already 68. And today's 70 years promises 100 tomorrow!

And then .... ?

It is not secret that shorter hours of work, improved housing, a higher cultural level, elimination of illiteracy, and fuller satisfaction of material and mental requirements are the basis of human longevity.

But longevity lies in activity.

Balanced stress and constant training help all living organisms. Recently a series of experiments was performed on white mice. The mice were forced to climb up a pole.

Then, after a period of training, they were exposed to lethal doses of radiation. The trained mice survived, the untrained mice died.

Are there any secrets in this? Yes, there are. Oxygen metabolism! Oxygen, the source of life, "works" more efficiently in the trained body.

I know dozens of prominent scientists in their sixties or seventies who still keep up with sport.

Academician Tamm, Nobel prize-winner, is still an active sportsman at the age of 73: he still participates in difficult mountaineering feats in the Pamirs.

His physicist son, Dr. Y. U. Tamm, has himself trained 15 top athletes.

Longevity will not come of itself—it must be fought for.

Physical culture for all—that, in my opinion, is the basis for preventing diseases. Diseases are a blow against longevity. A disease of the heart or the liver undermines the health of the organism as a whole.

But people who consider that their health is their personal affair are grossly mistaken. Premature ageing is an anti-social act!

How sad it is when a person who is a wizard with his hands an outstanding expert, must leave the work he loves because of his health!

Mental workers must make it a rule to take plenty of exercise and get out into the fresh air.

"All my most valuable thoughts, the best expressions of my ideas are conceieved when I walk", wrote Goethe.

Leo Tolstoy repeatedly covered the distance from his estate Yasnaya Polyana to Moscow on foot. When he was 68, he ran in a cross-country race, competing with the pianist Goldenwiser who was then only twenty.

In his 81st year, Tolstoy wrote in his journal: "These last days I have been ten miles a day on horseback, and I managed to find paths where I had to hold on to the horse's mane so as not to fall off on the steep slopes."

Elderly people are affected by a condition that makes it hard to walk. The only treatment for this condition is systematic therapeutic gymnastics.

Why? The condition results from the deposit of mineral salts, through disturbance of the metablism.

Spas and mineral waters have proved of no avail for this. But physical exercises have a most favourable effect.

I have often heard people of 50-60 years complaining of bad memory, quick tiring, a dicky heart and breathlessness upon the slightest exertion.

At such a time, a person says to himself: old age has come! But this type of ageing may be overcome without doctors.

A number of diseases—notably atherosclerosis, the "disease of the century"—develop in association with metabolic disorders, with changes in the cholosterol level.

Investigations have shown that such disturbances disappear when patients take up sport.

A strictly scientific, fully substantiated and truly miraculous method of rejuvenation has been conceived in the Soviet Union. It is "Health universities" at which elderly people do gymnastic exercises, play active games, swim. The appearance of those

who attend these health groups changes perceptibly.

The abdomen pulls in, the carriage improves, and the straightening of the spinal column adds an inch or so to the height.

I have discovered these "secrets" of longevity during 78 years of medical practice and almost a century of life.

I personally haven't missed my setting-up exercises for 91 years—I began doing them at the age of four.

My first article on the beneficial effects of physical conditioning was written back in 1910, although, I myself began such conditioning at a ripe age.

I stopped smoking 17 years ago. As a small boy I once smoked myself silly—and now I can't stand the smell of tobacco.

Frosts don't frighten me—I wear light coats in the winter. And I never permit myself to work at night, no matter what inspiration may visit me.

Throughout my whole life I have never been seriously ill. And, clearly, sports are responsible. Soviet News.

RS. 10 = RS. 630

Not long ago, in a factory in Zagreb, Yugoslavia, five special electric bulbs burnt out. Replacements were obtainable from West Germany at a cost of some Rs. 10: but in order to get them, the firm had to request the Yugoslav Bank for import permission (three copies); ask the same bank for approval of the order (three copies); report the completed deal to the National Bank (twelve copies); request a payment order in German marks (eight copies); assign the bank payment in dinars (four copies). Each of the 30 typewritten copies required at least two signatures and two rubber stamps!

Final estimated cost of the bulbs- Rs. 630!

* * *

What mockeries are Governments! Ed.

OUR DEFENCE STRENGTH

China will "shortly" acquire an adequate stockpile of nuclear weapons and the necessary dilivery system to inflict "tremendous devastation" on its non-nuclear neighbours, particularly India.

It is necessary for this country to take steps to develop its nuclear option, so that if India decides on exercising it, the time-lag in achieving a credible deterrent is reducible to the minimum.

China already has a lead of five years on India in the manufacture of nuclear weapons and it would probably take India 10 years to acquire the nuclear capability sufffficient to effectively deter China.

These are the findings of Brig Rathy Sawhny (retired) who is now working as a research associate at the Institute for Defence Studies and Analysis. Brig. Sawhny has just completed a study of the threats to India's security which would develope in the 1970's.

He has formed the conclusion that although a combined attack from China and Pakistan would create an "extremely critical" situation for India, "it need not necessary overwhelm its ability to defend itself."

While India cannot entirely ignore the danger of a combined attack, there are weighty considerations which will deter both China and Pakistan from joining hands to attack India during the next five to ten years.

"Collusion to the extent of the non-belligerent taking steps to tie down maximum Indian forces on its front must however be expected" he says.

The hawks in Pakistan will be urging that unless it makes a desperate bid, it may never be in a posion to alter the status quo by force. "The threat Pakistan poses to India is thus greatest in the short term".

(To be Continued).

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.S.E. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.
3 copies "Sanskrit Wisdom," by G. R. Josyer.
3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

"Sringara Prakasa" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha Vol. II."

* * *

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, I copy "Sanskrit Wisdom", by G. R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I:

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* * *

Kindly supply us Bhojaraja's Shringara Prakasha

3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* * *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

* *

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 copy.

Please suppl Sanskrit Wisdom 3 copies.

* *

SANSKRIT PUSTAK BHANDAR, Calcutta:

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.

Please supply 2 copies Shringara Prakasha.

*

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G R. Josyer 5 copies.

Please supply History of Mysore 6 copies.

* *

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash. 3 copies Rigveda Pada, 3 copies History of Mysore.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

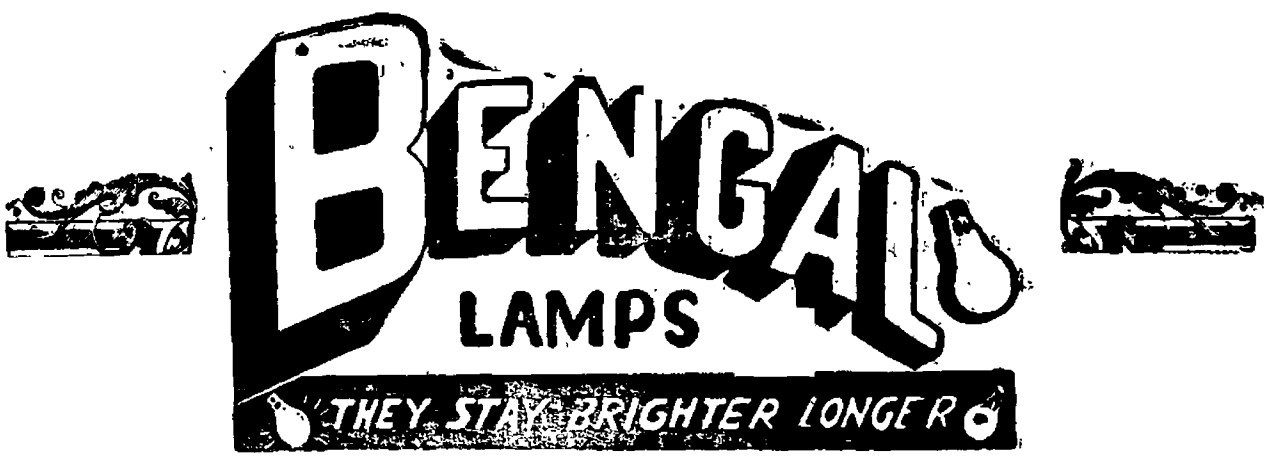
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL. XXVIII No. 52] Monday 21-10-1968 [PRICE 00-10 NP



HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

OUR DEFENCE STRENGTH

(Continued from last issue.)

If it considers the risk reasonable Pakistan will not hesitate to resort to war. "If it does opt for war then it is likely that it will adopt an Israeli type of blitzkrieg against the heart of India rather than attacking Kashmir

China has 13 divisions in Tibet. Some of these will have to be employed for internal security. It has now through roads connecting Tibet with China. These are capable of taking seven-ton loads but the distances are considerable. They are susceptible to interruption because of the weather conditions.

They are also vulnerable to aerial bombing and sabotage. It is probable that China cannot at present sustain more than 10 to 12 divisions in active operation on the border. But as the potential aggressor, China can select the time and place to concentrate its forces and attack.

"India must, therefore, steel itself to accept the initial successes that India might gain", says Brig. Sawhny.

The most interesting part of his study concerns the military potential of Pakistan, China and India. He quotes the Institute of Strategic Studies in London to say that Pakistan's armed forces total 3·23 lakhs.

The army has a strength of three lakhs with four armoured brigades, 13 infantry divisions and 900 artillery pieces. The navy has one submarine, two large destroyers, three destroyer escorts, two anti-submarine frigates, eight coastal mine sweepers with four fast petrol boats and three support ships.

There are only two main directions from which China can attack India—from Tibet and across north Burma, Brig. Sawhny says. "It can be reasonably assumed that for the next five to ten years the main threats that China poses to India are: firstly, military action from Tibet, and secondly, subversion of the tribal people in India's border regions and also in north Burma".

Brig. Sawhny says the strength of India's armed forces is about nine lakhs. The army has a strength of about eight lakhs, with about 22 divisions and some independent formation. The navy has one aircraft carrier, two cruisers and one submarine. The air force has 45 squadrons with Canberra light bombers, MIG 21s. Hunters, Gnats and Mysteres and transport aircraft and helicopters.

He speaks of reports indicating that India had purchased tanks and other military equipment from the Soviet Union, along with some SU-7 fighter bombers. Indian-made Vijayanta tanks are reported to be rolling off the production line. The HF-42 aircraft produced in the country are in service.

The manufacture of MIG-21 has commenced.

"Indian forces have been increased considerably since 1962 and the army and the 45-squadron air force have been re-equipped with modern weapons".

If China succeeds in becoming a big military power, it would be in a position to undertake large-scale operations from Tibet and also across north Burma. Even then "it would be beyond its capacity to conquer and rule significant portions of India", Brig. Sawhny concludes.

The maximum it could attempt would be to detach from India parts of Assam and Ladakh and promote the possibility of the establishment of a government in India that would tend to be subservient to China,

While the USA and the USSR would view this with disfavour, they might not deem it expedient or be in a position to interfere, particularly if India were to be disunited and weak.

BRIGADIER SAWHNY.

LONGER LIFE

Years may be added to your life and to the lives of your children as the result of sixteen year's research by middle-aged Professor Melvin Knisely, of Chicago University. He and his team of medical scientists believe they are on the brink of a great discovery—how to live longer without feeling old.

By checking the decay of brain cells and the consequent decay—which we call old age —of the intricate muscles and organs the brain controls, science may soon begin to rejuvenate mankind.

Briefly, this is the scientists' theory: Age causes all parts of the human body to wear out, and since every part is influenced by the blood, the scientists are certain that it is the blood or some agent in the blood which leads to this deterioration. They may find the answer some day.

Using live animals for the first time in this type of research, professor Knisely and his helpers carried out hundreds of blood tests without inflicting the slightest injury or pain. They also spent months studying human brain cells.

They focused beams of light on the whites of hundreds of animals' eyes, carefully observing through microscopes the transparent blood vessels there. Day and night for weeks they studied also the tiny blood vessels in the brains of sick animals noting their effect on the body and how blood traffic "blocks" inevitably cause physical deterioration.

They believe that if science can discover a harmless drug which is able to free the blocked blood vessels and so prevent the premature loss of brain cells, which causes us age, we may all be able to live years longer than we do now.

Old age today begins at 65, says science. For centuries men have sought vainly an infallible way to prolong human life. In past hundred years, science, by the treatment and prevention of disease, has increased the average life of a man from 38 to 61 years and that of a woman from 40 to 64 years, but today we still await the discovery of a true "elixir of life"–the secret of eternal youth.

Professor Serge Voronoff, whose "rejuvenation" treatment twenty years ago involved grafting monkey glands directly into the human body, never claimed that he could make people live for ever, but declared that life might be prolonged to 150 years.

In 1927, a man in Korea claimed that he had discovered the secret of perpetual youth in an ancient manuscript. This described how men in the remote past lived to be 500 years old. Their diet consisted of "cakes made from the barks of trees, a liberal allowance of water, two hours' sleep a day and a daily massage." There is no record of anybody having tested this strange recipe.

Science has predicted that by A D. 2,000 men will enjoy an earthly life of 200 years. It sounds fantastic, but meanwhile the battle against old age goes on and astounding developments dwarfing even those of Professor Knisely and his staff may take place within the next few years.

ಯಜುರುಪಾಕರ್ಮ	0–2ಸ.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–2ಸ.
ಭಗವದಾರಾಧನ	0–4೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

The Rationalist

SCIENCE OF JYOTISHA

Whether the Universe has been created by a personal God or not, the phenomena comprising it have a wide range of interest for man, and exert a deep and lasting influence upon his life and destiny. Civilization means the understanding by man of the exact nature and scope of these phenomena, and the utilisation of that knowledge for enabling mankind to lead better lives and achieve fuller happiness. The Natural Sciences are the classified study of the Universe in its several fields. Geology enquires into the nature of the earth's crust. Botany unravels the delightful phenomena of plant-life. Chemistry investigates the nature and composition of the elements. Physics portrays the abstract forces manifested in nature. And Astronomy unfolds the truth about those amazing phenomena which illuminate the sky and control man's destiny.

While each of these sciences must be interesting and important in its own way, it must be clear that for sublimity of conception and grandeur of portraiture Astronomy stands out unparalleled. All others are cramped and limited in their scope and methods, while this takes Atalantian strides and covers the widest limits of space and the outermost reaches of thought.

Immersed in our work-a-day world, and engrossed in our humdrum thoughts, we are too dull to realise the astonishing features which characterise the planets and stars which populate the sky. We are indeed so thoughtless and dense that we do not grasp the full significance of even the Sun, who is the author, controller, and liege-lord of all the living wealth of this world.

He is one and a quarter million times as big as our earth. The hydrogen flames on his surface dart one lakh and fifty thousand miles into space. The heat coming from him to the earth's share, radiating across nine crores and thirty lakhs of miles, is sufficient to raise an ocean sixty miles deep to boiling point. And this heat received by the earth during one year, is only a 2000-millionth portion of the total heat sent to space from his terrible orb. And the light, in spite of all the distance, is often so fierce that it makes many a fair skin brown, and forces many a handsome face to mask itself by wearing smoke-glasses. Contrast this unthinkable production of heat and light with the puny ten horse power and five horse power puppet shows with which petty governments and corporations seek to astonish the world, and you will know what value to attach to the Sun as a magnificent power source!

Again, it is not often realised that if it were not for the Sun there would be no life on the earth,—plant, human or animal,—and that to him we owe many of the material things on earth, from earthquakes and sea-currents, to clouds, rains, lakes and rivers. The difference between zone and zone and continent and continent in the earth's sphere, is but the result of the difference in the heat and light received by one portion and another. The difference between the Saxon and Laplander, the Turk and Negroid, the Chinese and the Patagonian, arises from the differences in the relation of the home of each of these to the sun's heat and light. The seasons and seasonal crops all over the world, and all that they mean to the commerce and civili-

zation of the world, are the consequence of the sun's effects on the earth. There is no man or animal on earth, whether prince or popinjay, no portion of the plant-life, from the oak to the blade of grass, whose being and progress are not influenced by this great being whose benevolent and tyrannous sway is exerted from a distance of nine crores and thirty lakhs of miles. A Republican or Communist wave might shake all the thrones of the world and establish riotous democracies in every State, but not all the men, animals, and plants on the globe can shake the dominance of this almighty despot in a million years!

G. R. Josyer.

(To be Continued).

THE KOHINOOR

When it was reported that the Government of India had asked Britain to return the Koh-i-Noor, the great diamond adorning the royal crown, presented to Queen Victoria in 1860, it was suggested that we might do so, but at a price—part cancellation of the British sterling debt to India, for this great stone is estimated to be worth £120,000, apart from its traditional value.

Whatever fate awaits the diamond, which has been nicknamed "The Mountain of Light," its sinister history will never be forgotten. The legend that it carries ill-luck in its train has persisted since 1526, when Babur first records having seen it in Agra. For centuries it was coveted by Indian princes, and whenever it changed hands it was generally as a result of violence or fraud.

Even when a British film company set out to film the story of the Koh-i-Noor, its curse defeated their expedition. The players and technicians were dogged by extraordinary bad luck in India and Burma. An operator died at sea, a new one developed malaria, and leeches and poisonous nettles laid low many members of the company. At Singapore their aeroplane crashed; at Java a native cameraman died in a motor accident!

It is said that the Koh-i-Noor was once set in the Peacock Throne which stood in the Hall of Public Audience in Delhi.

Nadir Shah, the Persian conqueror of India, obtained the Koh-i-Noor by an ingenious trick after vainly seeking the stone among the plunder of the Mogul Court. Seated with Mohammad Shah, last representative of the Mogul line, in ceremonious Durbar, he suggested that as a sign of friendship the pair should exchange turbans. Before his host (and prisoner) could protest his Muslin turban was on the head of Nadir Shah, who had presented him in exchange with his national headdress, ornamented with jewels.

Concealed in the muslin turban, which Mohammed Shah had never, night or day, removed from his head before that moment, was the Koh-i-Noor diamond! Its presence there had been revealed to the Persian by a woman of the harem!

X.

FOR SALE

1. One new "LAWKIM" ½ H.P. Motor, Single Phase, unused.
2. One "HIGGS" ½ H.P. Motor, Single Phase, used, is also available.

Apply to :-

CORONATION PRESS,
MYSORE.

MULTIPLYING

The world's population is increasing at an average of 180,000 every day and will double in less than 40 years, according to the latest edition of the U.N. Demographic Yearbook.

By mid-1967 the total number of people on the earth was 3,420 million, which was 65 million higher than the year before.

The average rate of growth was 1·9 per cent, but whereas it was 0·8 per cent in Europe, it was 2·5 per cent in Africa, two per cent in Asia and 2·9 per cent in Latin America. In the sub-division of central America, the rate rose as high as 3·5 per cent.

The yearbook said that more than half the people of the world lived in Asia and about 75 per cent in the developing areas.

It also showed that more and more people are moving from the country to big cities. Some 1,700 cities with populations of at least 100,000 were listed.

The latest was New York which with its suburbs, called the "urban agglomeration" had a population of 11,410,000. Tokio was next with 11,005,000, followed by London with 7,913,000 and Paris with 7,869,387, according to latest available statistics.

Other points made were: Infant morality — lowest in Sweden with 12.6 deaths per 1,000 births. In some developing countries the rate goes over 150.

Causes of death — heart disease and cancer are the biggest killers in Europe and North America. But the year book pointed out that the statistics were incomplete.

* * *

Will somebody tell us how ants, moths, white-ants and butter-flies are multiplying?

Ed.

THE DOG

There is only one dog in the world that understands commands given to him in Latin, French, German, English, and other languages. This is Bliss, an eighteen-months-old Great Dane, owned by Mr. A. P. L. Gardon, an expert in statistics.

Bliss is still a puppy, but measures over seven feet from nose to tail.

If you say "Lie down" to Bliss he will look at you in a rather puzzled way. But just see what happens when you turn the command into French: "Couche-tyi"—and Bliss immediately lies down! He won't sit down in English or French, but he will in German. Should he show signs of invading other people's gardens, Mr.Gardon asks him in Latin whose property he thinks it is. Bliss is immediately conscience-stricken. A Latin command also prevents him from crossing the road until the way is clear.

Mr. Gardon explains that he taught Bliss various commands in different languages because their sounds are so distinctive. Still those not in the know are lost in admiration when they see a dog that is apparently a finished linguist!

* * *

It is only a dog, not a Dravidanad or Kannadanad fanatic.

Ed.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.A.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS. 100 Feet Road, Mysore, India.

ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ: ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ವೇಕೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools."

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition tmodern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನನ್ನ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೋಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

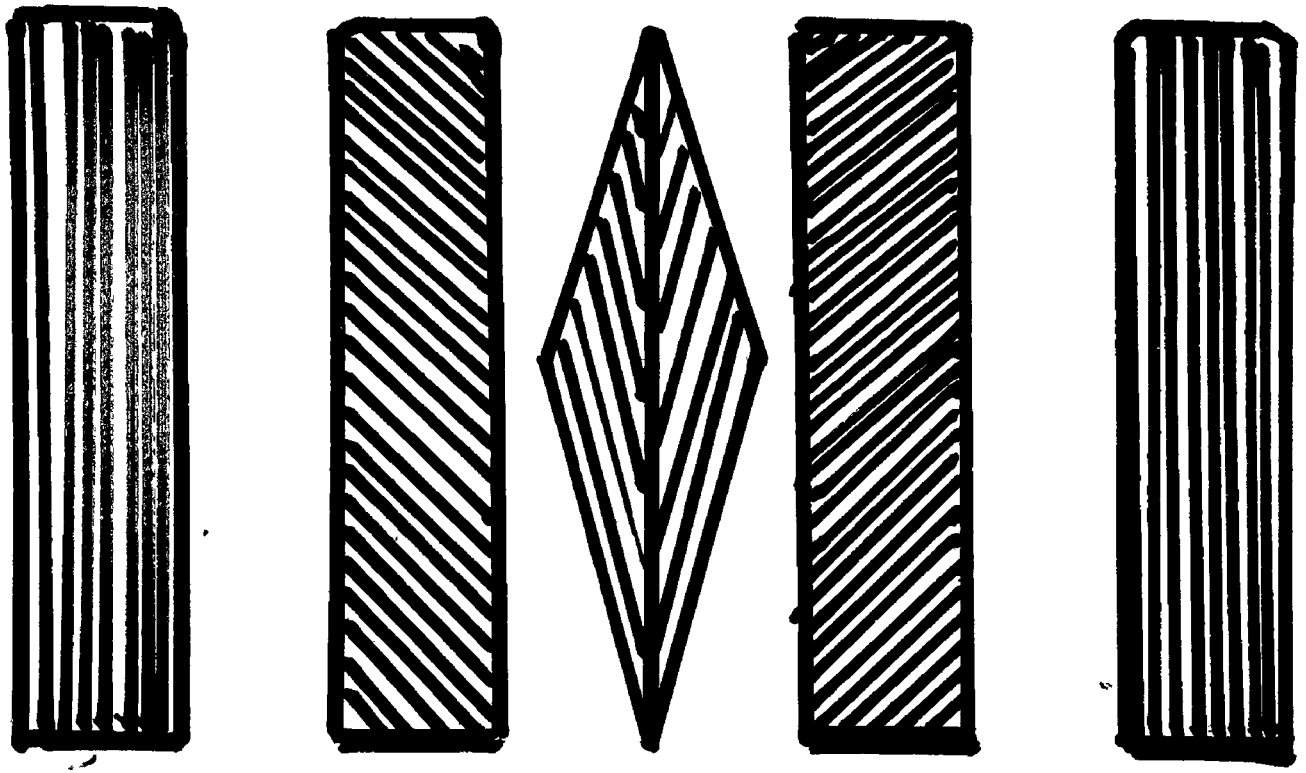
ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

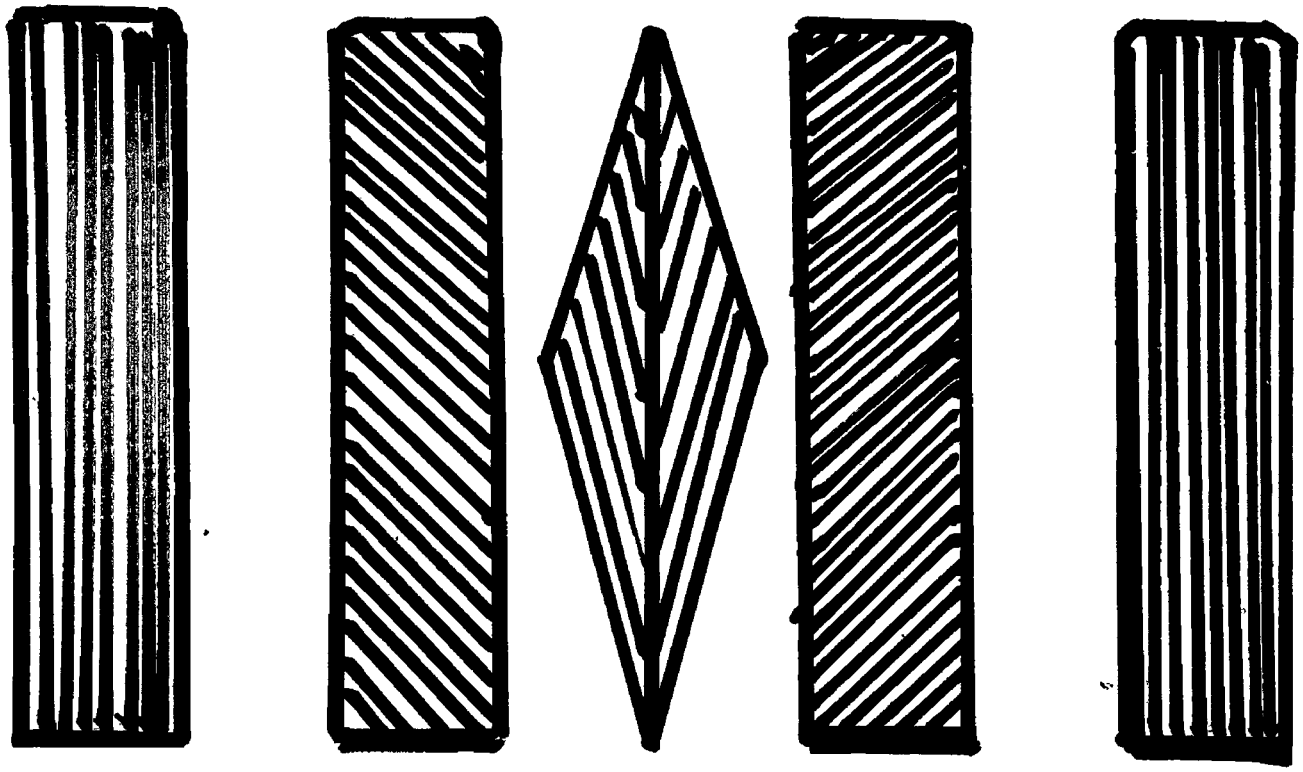
ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

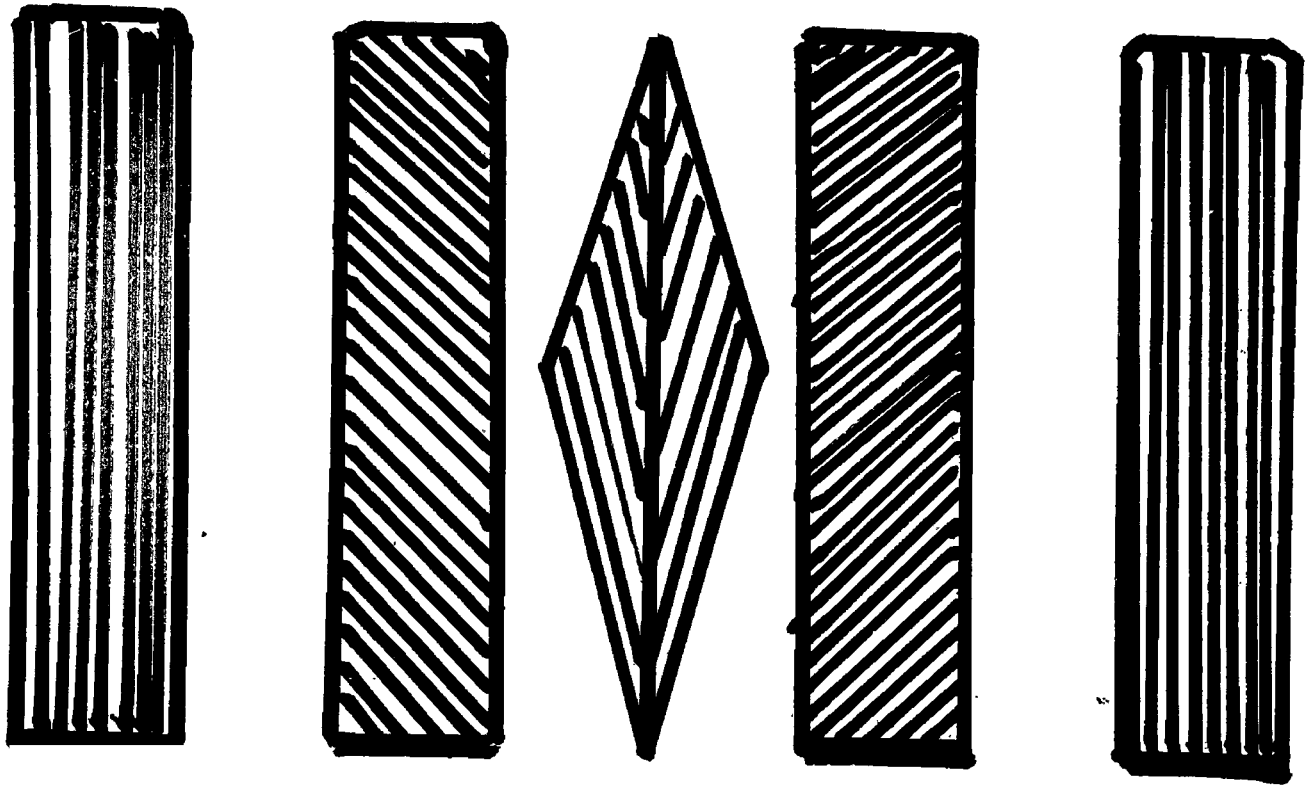
ಬೆಲೆ ರೂ. 10-00

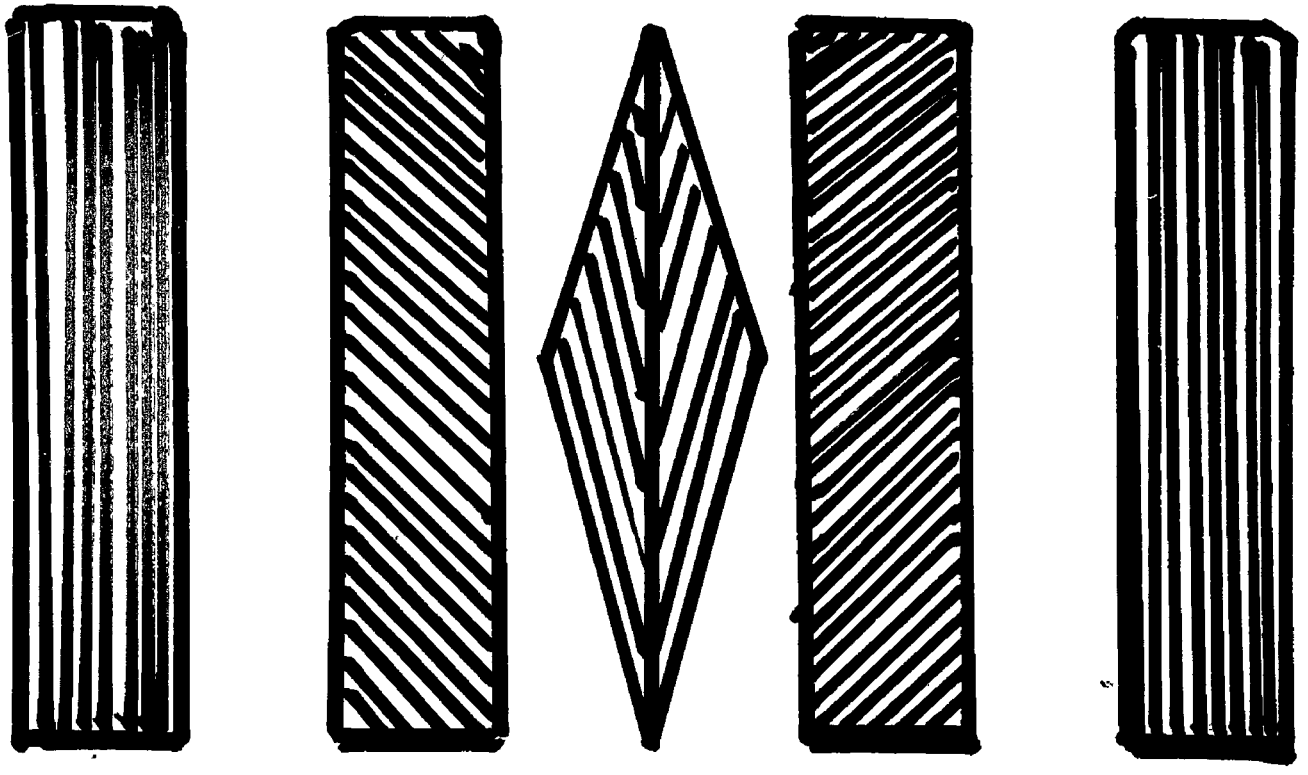
ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyes.

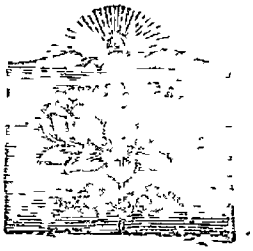








Registered No. BG. 287.



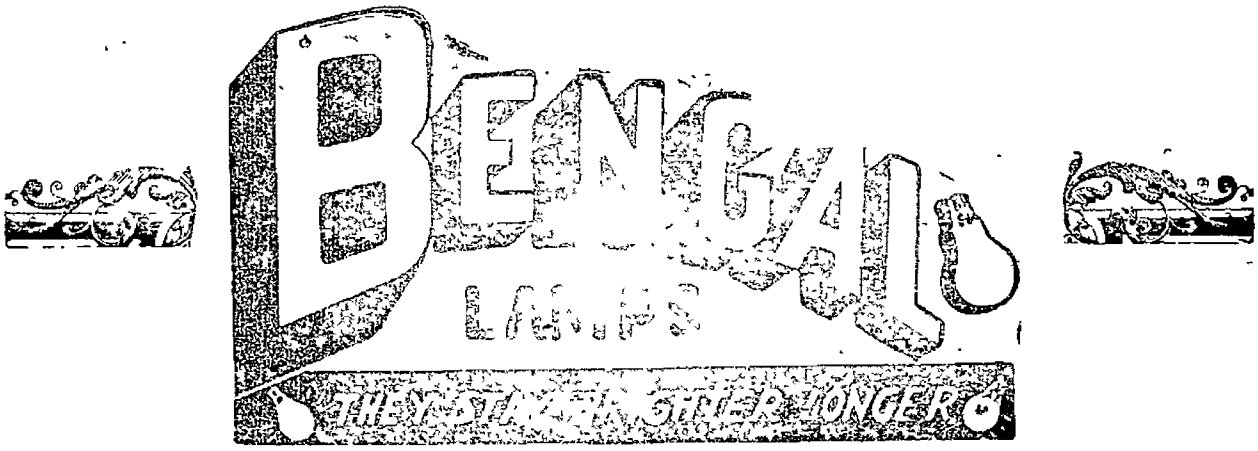
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXIX **No. 1-2]** **Monday 28-10-68 & 4-11-1968** [PRICE 00-10 NP



HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ಮೀರಾಬಾಯ್

(ಹಿಂದಿನ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಈ ಸಮಯದಲ್ಲಿ ಬೃಂದಾವನದಲ್ಲಿ ರೂಪಗೋಸಾಯಿ ಎಂಬೊಬ್ಬ ಪವಿತ್ರಚರಿತ್ರನಾದ ಕೃಷ್ಣಭಕ್ತನಿದ್ದನು. ಅವನು ಮಹಾ ವಿರಕ್ತನಾಗಿ ಹೆಂಗಸರನ್ನು ಕಣ್ಣಿನಿಂದಲೂ ನೋಡುವದಿಲ್ಲ ವೆಂದು ಸಂಕಲ್ಪಿಸಿಕೊಂಡಿದ್ದನು. ಅವನು ಹೆಂಗಸರೂ ಹೊನ್ನೂ ಸಹ ಮೋಕ್ಷಕ್ಕೆ ಕಂಟಕಗಳೆಂದು ತಿಳಿದಿದ್ದನು. ಮೀರಾಬಾಯಿಯು ಇವನ ವಿಚಾರವನ್ನು ಕೇಳಿ ಹೆಂಗಸರ ವಿಷಯದಲ್ಲಿ ಇವನ ಕೆಟ್ಟ ಅಭಿಪ್ರಾಯವನ್ನು ತಪ್ಪಿಸಬೇಕೆಂದು ಅವನಿಗೆ ಹೀಗೆಂದು ಹೇಳಿಕಳು ಹಿಸಿದಳು. "ಬೃಂದಾವನದಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣನೊಬ್ಬನೇ ಪುರುಷನಲ್ಲದೆ ಉಳಿದವರು ಯಾರೂ ಪುರುಷರಲ್ಲ. ಉಳಿದವರೆಲ್ಲರೂ ಆ ಕೃಷ್ಣನಿಗೆ ತಪ್ಪು ಹೃದಯಗಳನ್ನು ಅರ್ಪಿಸಿರುವ ಸ್ತ್ರೀಯರು. ರೂಪಗೋಸ್ವಾಮಿಯು ಇಲ್ಲಿ ತಾನು ಪುರುಷನೆಂದು ಹೇಳಿಕೊಳ್ಳುವದಾದರೆ ಅವನು ಪರಮಾತ್ಮನ ಸ್ತ್ರೀಯರ ಅಂತಃಪುರಕ್ಕೆ ಅತಿಕ್ರಮ ಪ್ರವೇಶ ಮಾಡಿದಂತಾಯಿತು. ಆದ್ದರಿಂದ ಪರಮಾತ್ಮನು ಅವನನ್ನು ದಂಡಿಸಿಯಾನು. ಜೋಕೆ" ಎಂದು. ರೂಪಗೋಸ್ವಾಮಿಯು ಈ ಸಂದೇಶವನ್ನು ಕೇಳಿ ತಪ್ಪಾಯಿತೆಂದು ತಿಳಿದು ಅನಂತರ ತಾನೇ ಅವಳನ್ನು ನೋಡಲು ಬಂದು ಅವಳ ಪೂಜ್ಯತೆಯನ್ನೂ ಭಗವದ್ಭಕ್ತಿಯನ್ನೂ ನೋಡಿ ಅಂದಿನಿಂದ ಅವಳನ್ನು ತನಗೂ ಗುರುವಾಗಿ ಭಾವಿಸಿದನು. ಮೀರಾಬಾಯಿಯೂ ಅವನಿಗೆ ನಮಸ್ಕರಿಸಿ ಅವನನ್ನು ವಿಶೇಷ ಗೌರವದಿಂದ ಕಾಣುತ್ತಿದ್ದಳು.

ಮೇಲೆಹೇಳಿದಂತೆ ಮೀರಾಬಾಯಿಯು ಮಹಿಮಾತಿಶಯವು ಊರೂರಲ್ಲೂ ಹರಡಿ ದೂರದೇಶಗಳಿಂದ ಯಾತ್ರಿಕರು ಬಂದು ಅವಳ ಸಂದರ್ಶನದಿಂದ ಕೃತಾರ್ಥರಾಗಿ ಹೋಗುತ್ತಿದ್ದರು. ಅಲ್ಲದೆ ಅವಳ ಹೃದಯಂಗಮಗಳಾದ ಕೀರ್ತನೆಗಳನ್ನೂ ಸ್ತುತಿಗಳನ್ನೂ ತಾವು ಕಲಿತುಕೊಂಡುಹೋಗಿ ನಾನಾಕಡೆಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರೂ ಗಾನಮಾಡುತ್ತಿದ್ದರು. ಪ್ರತಿಯೊಂದು ಕೀರ್ತನೆಯ ಕಡೆಯಲ್ಲಿ "ಮೀರಾ ಹೀಗೆಂದು ರಚಿಸಿರುವಳು," "ಮೀರಾ ಹೀಗೆಂದು ಗಾನಮಾಡುವಳು" ಎಂದು ಅವಳ ಹೆಸರನ್ನು ಸೂಚಿಸಿರುತ್ತಿದ್ದಿತು.

ಇವಳ ಗಾನಗಳೂ, ಬೃಂದಾವನದಲ್ಲಿ ಇವಳ ಅಳಲಂಕವೂ ಸ್ತೋತ್ರಾರ್ಹವೂ ಆದ ಚರಿತ್ರವೂ ಯಾತ್ರಿಕರ ಮೂಲಕ ಇವಳ ಪೂರ್ವದ ರಾಜಧಾನಿಯಾದ ಚಿತ್ತೂರನ್ನು ಮುಟ್ಟಿ ಮಹಾರಾಜ ಕುಂಭಾಸಿಂಹನಿಗೂ ತಿಳಿಯಬಂದವು. ಅವನು ತನ್ನ ಹೆಂಡತಿಯು ಇನ್ನೂ ಬೃಂದಾವನದಲ್ಲಿ ಜೀವಿಸಿರಬೇಕೆಂದೂ ಅಲ್ಲಿ ಎಲ್ಲರಿಗೂ ಪೂಜನೀಯಳಾಗಿದ್ದಳೆಂದೂ ನಿಶ್ಚಯಿಸಿ ತಾನು ಅವಳನ್ನು ಅನ್ಯಾಯವಾಗಿ ಮರಣದಂಡನೆಗೆ ಗುರಿಮಾಡಿ ರಾಜ್ಯಭ್ರಷ್ಟಳನ್ನಾಗಿ ಮಾಡಿದೆನಲ್ಲಾ ಎಂದು ಪಶ್ಚಾತ್ತಾಪದಿಂದ ಅವಳನ್ನು ಕೂಡಲೆ ಹೋಗಿ ನೋಡಬೇಕೆಂದು ಕುತೂಹಲವುಳ್ಳವನಾದನು. ಅದರಂತೆಯೇ ಮಂತ್ರಿಗಳನ್ನು ರಾಜ್ಯವನ್ನು ನೋಡಿಕೊಳ್ಳಹೇಳಿ ತಾನು ತನ್ನ ರಾಜಯೋಗ್ಯವಾದ ಉಡುಗೆಗಳನ್ನು ತೆಗೆದು ವಿರಕ್ತನಂತೆ ಮಲಿನವಸ್ತ್ರಧಾರಿಯಾಗಿ ಬೃಂದಾವನಕ್ಕೆ ಪ್ರಯಾಣಮಾಡಿದನು. ಆ ಊರನ್ನು ಸೇರಿ ಅಲ್ಲಿ ಪಟ್ಟಣಿಗರಿಂದ ಮೀರಾಬಾಯಿಯು ಇರುವ ಸ್ಥಳವನ್ನು ಕೊಳ್ತು ಮಾಡಿಕೊಂಡು ಅವಳು ಒಂದುದಿನ ಕೃಷ್ಣನುಂದಿರದಲ್ಲಿ ಪೂಜೆಮಾಡಿ ಕೊಂಡು ಹೊರಕ್ಕೆ ಬರುವಾಗ ಎದುರಿಗೆಹೋಗಿ, "ದೇವಿ ನನಗೆ ಭಿಕ್ಷವನ್ನುಕೊಡು" ಎಂದು ಕೈ ನೀಡಿದನು. ಅದಕ್ಕವಳು "ಅಯ್ಯಾ, ನಾನೇ ಒಬ್ಬ ಭಿಕ್ಷುಕಳು; ನೀನು ಯಾರಾದರೂ ಧನಿಕರಲ್ಲಿ ಹೋಗಿ ಕೇಳು", ಎಂದು ಹೇಳಲು ದೊರೆಯು "ಸದ್ಭಿಕ್ಷುಕನು ಭಿಕ್ಷುಕರಲ್ಲಿಯೇ ಕೇಳುವುದು," ಎಂದು ಉತ್ತರಕೊಟ್ಟನು. "ನಾನು ನಿನಗೇನು ಕೊಡಬಲ್ಲೆ," ಎಂದು ಅವಳು ಕೇಳಲು ಮಹಾರಾಜನು ತಾನು ಮರೆಸಿಕೊಂಡಿದ್ದ ರಾಜಚಿಹ್ನೆಗಳನ್ನು ಪ್ರಕಟಮಾಡಿದನು.

ಮೀರಾಬಾಯಿಯು ಥಟ್ಟನೆ ತನ್ನ ಪತಿಯನ್ನು ಗುರ್ತಿಸಿ ಅವನ ಪಾದಕಮಲದಲ್ಲಿ ನಮಸ್ಕರಿಸಿ "ಪತಿಯೆ, ನನ್ನನ್ನು ಇಷ್ಟುದಿನಕ್ಕೆ ಜ್ಞಾಪಿಸಿಕೊಂಡಿರಾ ?" ಎಂದು ಆನಂದಬಾಷ್ಪಗಳನ್ನು ಸುರಿಸಿದಳು. ಮಹಾರಾಜನೂ ಕಣ್ಣೀರೊಡನೆ ಅವಳನ್ನು ಕೈಹಿಡಿದು ಮೇಲಕ್ಕೆ ಎತ್ತಿ ಇಬ್ಬರೂ ಅತ್ಯಂತ ಸುಖಿಗಳಾಗಿ ದಂಪತಿಗಳಿಬ್ಬರೂ ಬೃಂದಾವನದಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣನ ಹೆಸರಿಗೆ ಸ್ಮಾರಕಗಳಾದ ತೀರ್ಥಕ್ಷೇತ್ರಗಳನ್ನು ದರ್ಶನಮಾಡಿಕೊಂಡು ಮೇವಾಡಕ್ಕೆ ಹಿಂತಿರುಗಿ ಎಂದಿನಂತೆ ಅರಮನೆಯಲ್ಲಿ ಕೃಷ್ಣಧ್ಯಾನಪರರಾಗಿದ್ದರು.

ಮಹಾರಾಣಿ ಮೀರಾಬಾಯಿಯು ಸಂಸಾರವನ್ನು ಪರಿತ್ಯಾಗ ಮಾಡಿ ಮುಕ್ತಿಯನ್ನು ಸಾಧಿಸಬೇಕೆಂದು ಭಾವಿಸಿರಲಿಲ್ಲ. ಅವಳ ಕೃತಿಗಳೊಂದರಲ್ಲಿ,

"ನೀರಿನಲ್ಲಿ ಮುಳುಗಿ ಇರುವದರಿಂದ ಮುಕ್ತಿಯು ಬರುವದಾದರೆ ಮೀನುಗಳಿಗೆ ಮುಕ್ತಿಯು ಮೊದಲು ಬರಬೇಕು;"

"ಮಾಂಸರಹಿತ ಭೋಜನದಿಂದ ಮುಕ್ತಿ ಬರುವುದಾದರೆ ಕಪಿಗಳು ಮುಂತಾದ ಪಶುಪಕ್ಷ್ಯಾದಿಗಳಿಗೆ ಮುಕ್ತಿಯು ಮೊದಲು ಬರಬೇಕು;"

"ಸೊಪ್ಪುಸೊದೆಗಳನ್ನು ತಿಂದು ಜೀವಿಸುವುದರಿಂದ ಮುಕ್ತಿಯು ಬರುವದಾದರೆ ಜಿಂಕೆ ಆಡುಗಳಿಗೆ ಮುಕ್ತಿಯು ಮೊದಲು ಬರಬೇಕು;"

"ಹೆಂಡಿರು ಮಕ್ಕಳನ್ನು ಬಿಡುವುದರಿಂದ ಮುಕ್ತಿಯು ಬರುವದಾದರೆ ಪ್ರತಿಯೊಬ್ಬ ನಪುಂಸಕನಿಗೆ ಮುಕ್ತಿಯು ಮೊದಲು ಬರಬೇಕು;"

"ಮೀರಳ ಅಭಿಪ್ರಾಯದಲ್ಲಿ ದೈವಭಕ್ತಿಯೊಂದೇ ಮುಕ್ತಿಯನ್ನು ಕೊಡಬೇಕೇ ವಿನಹ ಬೇರೆ ಯಾತರಿಂದಲೂ ಅದು ಸಾಧ್ಯವಾಗಲಾರದು," ಎಂದು ಹೇಳಿರುವಳು.

ಮಹಾರಾಣಿ ಮೀರಾಬಾಯಿಯು ಅನೇಕಕಾಲ ಭಗವದ್ಧ್ಯಾನನಿರತಳಾಗಿದ್ದು ಕೋಟ್ಯಂತರ ಜನರಿಗೆ ತನ್ನ ಕೀರ್ತನೆಗಳ ಮೂಲಕ ಭಕ್ತಿಮಾರ್ಗವನ್ನು ತೋರಿಸಿ ಕಡೆಗೆ ಪರಮಾತ್ಮನ ಸಾನ್ನಿಧ್ಯವನ್ನು ಹೊಂದಿದಳು. ಅವಳ ಭೌತಿಕ ಕಳೇಬರವು ನಶಿಸಿಹೋಗಿ ನಾಲ್ಕೈದು ಶತಮಾನಗಳಾದರೂ ಅವಳ ಭಗವದ್ಭಕ್ತಿಯು ಲೋಕಕ್ಕೆ ದೀಪಪ್ರಾಯವಾಗಿರುವುದು. ಅವಳ ಕೃತಿಗಳೂ ಗಾನಗಳೂ ಹಿಂದೀಭಾಷೆಯು ಎಲ್ಲಿಯವರೆಗೂ ಹಿಂದೂದೇಶದಲ್ಲಿ ಊರ್ಜಿತವಾಗಿರುವುದೊ ಅಲ್ಲಿಯವರೆವಿಗೂ ಚಿರಸ್ಥಾಯಿಯಾಗಿ ಜನಗಳ ಮನಸ್ಸನ್ನು ಮೋಹಗೊಳಿಸುವವು.

SCIENCE OF JYOTISHA

(Continued from last issue.)

Nor is the effect of the moon on the earth and man's life a thing to be overlooked. Without being a power-source, but reflecting the sun's superfluous light, the moon exerts a vastly beneficent influence upon the earth, and at a distance of 240,000 miles is able to make oceans swell and emotions expand.

The influence of the other planets on our life and career may be less palpable to the vacant eye, but investigators have found that they are also a factor to be reckoned with in the everyday life of mankind. It is therefore clear that the science which explains the interrelation of the earth and the planets and of men and planets, is among the most important of sciences, and that the astronomers of the world deserve the highest esteem.

But, unfortunately, though Astrology, which is the twin science of Astronomy, permeates the life of every Hindu, the whole thing is a sealed book to the average Indian. All the planets that he cares to notice are but the Sun and the Moon, and even with them his acquaintance is but a nodding one. Of astronomers our ears are familiar with some foreign names,—Laplace the Frenchman, author of the Nebular Hypothesis, Galileo the Italian inventor of the Telescope, Copernicus the German author of the theory of the Solar System, Kepler, the discoverer of Planetory Motions, Newton, the Englishman, author of the theory of Gravitation and Light, and Tycho Brahe, the Danish author of Stellar Astronomy. A rather catholic group for an enquiring student to keep in one's mind, and the Western bosses who were ruling India had taken care to make us familiar with them, while the names of those brilliant Indian savants who had built up the science long before Europe dreamed of it, have passed on to oblivion by callous neglect. Such a gross picture of intellectual decadence and national remissness is presented by no other Asiatic nation besides India. China, Japan, Turkey, Persia, Afghanistan, or Arabia, in none of these could one find such slavish proselytism as to ignore the nation's intellectual heritage and wholesale importation of foreign and alien thought and culture. It would seem that the title "Slavish Mentality", which Gandhi had conferred on current Indian habits of thought, is more significant than at first appears.

Such is the cursed denationalisation of our present educational system, that it takes practically no notice of the large body of scientific thought and production achieved by the luminous minds of ancient India, and fills the land with praises of the so-called Western civilization and Modern sciences. We are all made to imagine that the Indians of old were thoroughly impractical men, who went through life mumbling about God and dreaming about salvation, and idiotically ignorant about the realities of all worldly phenomena; and we grow up with the silly consciousness, that, thanks to Great Britain, we are marching briskly towards scientific illumination, leaving behind all the horror and shame of a pack of incompetent and unideaed ancestors. Meanwhile there are crumbling into dust in archæological, antiquarian, and oriental libraries numerous treatises of commanding merits in various sciences, which mark the life-work of many a grand soul of India's past. Occasionally, however, when a Western scholar comes across, by accident or design, any of these relics, and out of genuine admiration breaks forth into pæons of praise, we for a moment flush with pleasure, and then again lapse into the normal slave mentality.

G. R. Josyer.

(To be continued.)

29th YEAR

How inexorable is Time! The earth revolves round its axis once and a Day passes. It revolves round the Sun once, and a year passes. No one can check it. All mankind has to conform to it. and count its life-span by it. The Earth is tied to the Sun by Gravity, as Kerala is tied to the Centre by the Constitution.

But this poor Editor, not being a conceited Marxist nor a hair-brained Chief Minister, will not call a strike against the Sun and ask him to loosen his gravity. For, then where would the Earth be! Good God, there would be no days and no years; no birthdays, and no centenaries! Everything on earth would vanish like extinct pyrotechnics!

But the Sun still reigns, and the Earth is his spinning top. Aud so the Rationalist can start its 29th year. It has passed 28 years of a modest existence. It was started when Gandhi's "Young India" was the vogue. It was started for the rationalistic scrutiny of the ideas and happenings to which the daily newspapers were giving loud publicity, leaving the public dazed and bewildered like sailors in a stormy sea. But compared with 1939 how much more bewildering are things in 1968! It is as though all the mental hospitals had opened their gates, and all the cages in the Zoos had been unlocked, and let the leopards and cheetas, hyenas and bears loose. The daily Press is serving as a loud-speaker to all and sundry, filling the air with the din of catchwords, loose-thinking, false-claims, hypocricies, bombast, and self-glorification. Words are used without knowing anything, or meaning anything, seeking only to mislead the public for one's own selfish ends. And the gullible public are ready to dance to any tune, shout any war-cry, and brandish any weapon. The conscience, intelleet, and soul in man are being dulled and deadened, and the animal and primitive in man is being inflamed and make it erupt in destructive flames. Boastful Press-conferences, ill-edited news-reporting, lude cinematic presentations, and catch-penny demoralizing novels, have made an end of "Plain living and high thinking", and deadened all spiritual endeavour.

Civilization is set back, and the "Decline and fall of Rome" has developed into the decline and fall of the world. "Spirilualizing politics" has become a dead phase, and the "Kingdom of God" has become "The Kingdom of Knaves." Perhaps no century before or since Christ was as rudderless and depraved as the 20th century. Kaiser's First World War, Marx's insane doctrinairism, Hitler's 2nd World War, have undone the progress of centuries, and every one is at war with every one else, and every one thinks every one else wrong.

Russia thinks U.S.A. is wrOng in going to Vietnam. It doesn't think itself wrong in invading Czecho-Slovakia for easing communism. China thinks Russia is resiling from Communism, but is not yet bold enough to invade Russia. Russia is

backing Castro's blood-thirsty dictatorship, but U.S.A. which goes as far as Vietnam, does not dare to liquidate Castro. Ho-Chi Minhe is causing Hitlerite attrocities in South Vietnam, and wants U.S.A. to get out, so that he may reduce it to pulp. Maotse-tung, Head of a giant State and the largest slice of mankind, does not think his hands full, and stretches his claws for more, like a thousand fanged leviathan. Australia and Canada, small nations with vast territories, are quietly chewing the cud and watching the wranglings of their fellowmen from their vantage ground. Russia, owning the largest space on earth seeks to colonise space and to have a foothold on the Moon. What for? Is it from fear of China's invasion, and seeking to escape to the Moon as refugees? They would do better if they sought to escape to God. But man has become a beast and disowns God. His intellect has become pigmy and lacks capacity to think of God.

Take the D. M. K, Madras, for instance. Suddenly a party, with little education and less moral background, and absolutely without statesmanship or knowledge of human progress, attain power and disown God. They are themselves God. They build statues for themselves, and want their carcass to be deified. Poor carcass! It is rotting in a New York flat, while the statue is an object of mockery on the Madras Beach!

Their grandiose achievement is selling one seer rice per rupee, by paying the excess from Government. Does Government produce money? It is hoodwinking the mob, and self-delusion. The people get rice at one rupee, but they have to buy lottery tickets or pay taxes to make up the balance of the price. Is it statesmanship, or children's pastime?

Even the Rakshasas of old were more sane. Ravana, Kumbhaakarna, Hiranyaksha, Hiranyakasipu, Hyravana, Myravana, were demons in power, but they believed in God and attained power by worshipping Him. If statesmen are such fools that they cannot think of God, Omnipotent, Impersonal, what kind of statesmen are they? If the soul is as black as the body what kind of manhood is it? If the mind is empty how can the stomach digest anything? If the D. M. K. and Marxists are just mob-orators out to wrest power, with limited vison and childish mentality, how could they benefit the public?

For a thousand years Pandya, Chola and Kerala kings have believed in Divine guidance and built marvellous temples to evoke the highest sentiments of their people. Can a few puppies of Ramaswamy Naiker's or Marxist breed wash out the whole thing like a flood," Can any flood destroy everything permanently? Freek intellectuals here and there, not endowed with the perception of the spiritual, a Herbert Spencer. Huxley, Bradlaugh, Ingersoll, may pass through life parading their atheism, and nobody the worse for it. But if men who seek to rule a nation, and are charged with the people's well-being, reject God and deify themselves, they beome a pestilence like a plague or cholera, and prove a curse to the nation, like Attila the Hun and Zenghis Khan, like Nero and Caligula, like Hidimba and Narakaasura. Is Hinduism which has been the solace of the Nation for ages past to be destroyed by an epidemic of poisonous serpents in the guise of mob-elected politicians, who hate everything, and know nothing?

The wise administator is not dogmatic, pig headed, and head-strong, and proceeds warily, polishing every thought and purifying every act. Thunder and lightning and cloud-bursts cannot last long. Not long ago there were Indians who were excellent administrators, who won encomiums and honours, and left behind memorable names: Raja Sir T. Madhava Rao, Sir K. Sheshadri Iyer, Sir A. Sheshiah Sastry, Sir P. Rajagopalachari, Sir T. Vijayaraghavachari, Sir Visweswaraya, Sir A. R. Banerji, Sir Mirza Ismail, Sir Salar Jung, Sir Kishan Pershad, Sir Manubhoy Mehta, Sir Akbar Hydari, Sir P. D. Pattani. Why has Indian democracy, since 1947, put in power men who are inept, inefficient, blundering, selfish, extravagant, unashamed, unfit for even the lowest title of "Padmasri," and fit only to be kicked out with a bad name, and be spurned by the public during the rest of their lives? In Sanskrit, which is a treasury of the wisdom of the Ages, it is said,

" ಯೌವನಂ ಧನಸಂಪತ್ತಿಃ ಪ್ರಭುತ್ವಮವಿವೇಕಿತಾ । ಏಕೈಕಮಪ್ಯನರ್ಥಾಯ ಕಿಮು ಯತ್ರ ಚತುಷ್ಟಯಂ ॥ '

'यौवनं धनसंपत्तिः प्रभुत्वमविवेकिता । एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् ॥ '

Youth, lavish Wealth, Power, and Thoughtlessness, each leads to disaster. When a person has all the four, what may not happen?"

Have these men no self-respect? Or are they just catch-word slaves, brainless monkeys playing at state-craft, intent only on satisfying their hunger and greed? The nation was fairly happy before 1947, economically and administratively. Nehru's internationalism and Congress inefficiency corrupted the administration, and brought increasing privation on the people. They had to pay more and more and get less and less, and do without many things to which they were accustomed during centuries. Redundant and excessive taxation made prices shoot up and forced merchants to cheating and adulteration, and import restrictions and state-trading by covetous officialdom made scarcity, adulteration, and fantastic prices a permanant feature of urban and rural economy. Spreading economic discontent resulted in clamour for wage rise and pay rise, and that process is going on merrily like an uncontrolled epidemic!

Congress had failed the nation. Then the people thought that the wiseacres in opposition, whose wise-cracks and criticisms in Parliament and Assemblies were being featured in the Press, if put in power, may give a berter administration conducive to peaceful public well-being, but their turn-out has proved a ridiculous fiasco, like mountebanks in a circus!

In how many parts of the country were they raised to power, and how everywhere they have failed the nation! Could men born in this hoary land prove so incapable? Good Government has been the sine-qua-non of Hindu States during thousands of years. Even Moslems who captured power have ruled according to Hindu tenets. Even the British and French had ensured the people a fair amount of independence and prosperity

G. R. Josyer

(To be Continued).

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," 'Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom."

§ § §

Delhi 28-12-63

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. ,, II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th. Munshi Ram Manohar Lal, Delhi-6."

§ § §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P.P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXIX No. 3] Monday 11-11-1968 [PRICE 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

SCIENCE OF JYOTISHA

(Continued from last iseue.)

Touching Indian Astronomy, the volume of enlightened opinion regarding its status and originality is sueh that one is amazed at the criminal neglect to which it has been subjected in Indian educational fields all these years. Some one has remarked that "For a man, the most sublime study is that of Astronomy"; and according to Sir William Hunter, "Hindu Astronomy forms the subject of excessive admiration". We are told by Weber that Astronomy was practised in India as early as 2780 B.C. and a French Astronomer, Bailey, explaining the Hindu calculation of Kaliyuga, observes, "The motion calculated by the Brahmans 4,383 years ago varies not a minute from the recent tables of Cassini and Meyer"! And again, "Indian tables give the same annual variation of the Moon, as that discoverd by Tycho Brahe in the sixteenth century, a variation unknown to the School of Alexandria and also to the Arabs who followed the calculations of this school." On this, Count Bjornstjerna asks, "If it be true that the Hindus more than 3,000 years B.C. had attained so high a degree of astronomical and geometrical learning, how many centuries earlier must the commencement of their culture have been, since the human mind advances only step by step in the path of science?"

Dr. Colebrooke certifies that the Hindu notions regarding the precessions of the Equinoxes were more correct than those of Ptolemy, and as much so as those of the Arabs, who, however, did not attain to that degree of improvement lill a later period. The diurnal rotation of the earth on its axis was known to the Brahmins in the fifth centurv B. C., and Mr. Elphinstone concludes that in the more advanced stages, not only is the Hindus' mode of proceeding peculiar to themselves, but it is often founded on principles with which no other ancient people were acquainted, and showed a knowledge of discoveries not made in Europe till within the course of the last two centuries.

Hindu Astronomy is also extolled by the Arabs. In the eighth and ninth centuries the Arabs were the disciples of the Hindus, from whom they borrowed the lunar mansions, and whose Siddhanta they translated under the supervison of Hindu Scholars themselves whom the Khaliffs of Bagdad had procured from India. The Khaliffs, particularly Harun-ul-Rashid and Almamun, afforded great encouragement to Indian astronomers.

One European scholar holds that Parasara, the sage, had lived 1,400 years before Christ, and that therefore he had read the celestial book long before the Chaldeans, Arabs and Greeks. Aryabhatta, another of India's immortals, was the first man in the world to discover the diurnal revolution of the earth on its axis, to enunciate the theories of solar and lunar eclipses, and to observe the motion of the solstitial and equinoctial points. Nor or the names of Varahamihira and Bhaskaracharya and their contributions in the field of Astronomy and the allied science, Astrology, deserving of any but the highest glory.

Coming nearer our times, Sir William Hunter records that Raja Jai Singh of Jaipur constructed observatories at Jaipur, Muttra, Benares, Delhi and Ujjain, and was able to correct the astronomical tables of De La Hire published in 1702. A list of stars collated by him are known as Zig Mohammad Shahi, and his observatory at Benares still survives.

G. R. Josyer.

(To be continued.)

29th YEAR

II

50 years ago the Congress was clamouring that out of the Central Revenue of Rs. 120 crores, over 60 crores were being mis-spent on the military. Gandhi was dismayed that Indians were importing Rs. 60 crores worth Manchester textiles yearly draining the country's wealth, and so launched the weapon of Charkha.

Those Manchester Panches costing 6 rupees a pair were a joy to wear. They were so white, and smooth, and fine! Manchester chintz cost 5 annas a yard. Now Indian chintz, not half so good, cost 500 per cent more! Indian Panches with roaring, smoking textile mills everywhere, even the much-vaunted Finlay's, are just unworthy imitations. Greedy tax-gatherers, greedy labour, and greedy capitalists are giving the contemptible Indian public just what they deserve! Instead of their terylene vests and crooked pants Indians would look much better if they went about as "naked fakirs". Why not? Do not the cine actors glare at you in all street squares naked? Are not the Nagas and Mizos naked?

And khadi has become a notorious cover for untold misfeasance and corruption!

Luckily, Surendranath Banerji is dead. Malaviya is dead. Gandhi is dead. They cannot feel ashamed of the present tawdry nationalism that we are featuring. Dadabhoy Naoroji is not alive to write "Poverty and un-Indian Rule in India"!

What has come over the Members of Parliament and Cabinets, that they are so unfit to rule? Have they lost the capacity to rule by lack of practice? Is India not a viable unit, with 12 and a half lakhs of square miles, and 50 crores of population? Are not the States viable units? England is about the size of Madras. Denmark, Belgium, Netherlands, and Switzerland, are about the size of Kerala, or less. How do they manage to live? By begging aid all over the globe? By stretching their palms, and shaking their fists, at the Centre? How does Tiru Annadorai compare with Wolsey, Cromwell, Chatham and Pitt, Gladstone, Disraeli, Lloyd George, Ramsay Macdonald, or Churchill? How does Comrade Namboodripad compare with Molotov, Kruschev, Kosygin, or even Dsubec, or Chou en lai, Mao or Liu, or those little thunderers, Ho Chi and Castro? If Kerala were a Warsaw-Pact State in Europe, would he shout at Kosygin as he shouts at Chavan? How many seconds would he last?

Kerala should not have been formed as one State. Cochin and Travancore were very good, very prosperous, very enlightened entities. Most curiously, they were as good centres of Sanskrit learning, as vantage grounds for Christian and Moslem conversion! Many ancient Sanskrit Manuscripts, unfound elsewhere, have come to light from Kerala t Bhasa's Plays, and Bhojaraja's great "Shringara Prakasha" which we are presenting to the world of international culture. Travancore scholars ask for our Rigveda Pada not infrequently.

But what have the Comrades made of it? Added to its prosperity? O Dear, No! Daily news from Kerala is sickening! Riotous labour, riotous white-collar, riotous students, riotous politicians, static police, 15000 square miles of whirlwind, 1½ crores of fighting cocks, and comrades E M,S and A.K.G. betting on the results! Aggressive party-politics should end when power has been seized. Then statesmanship should emerge and work for the welfare of every section of the society. Your conscience, your wisdom, your patience, your large-heartedness, should all be put into play for the good of all. Kerala cannot break away from India, and survive. Ceylon will grab it. Or good old Mao will take it like Tibet. and crush it. If E.M.S. rises above antipathy and mud-slinging, and discharges his duties as an administrator with high-souled integrity, puts forth the best in himself,—and awakens the best in his people, he may prove an inspiration to other statesmen, and earn lasting fame. Fame should spur an administrator, as patriotism should spur a soldier. A statesman who is not spurred by it will only land himself in infamy. No Neelakantha Sastry or Sathianathier or Mazumdar can whitewash Krimikantha Chola or Mohamad Bin Toglakh. No one can withhold encomiums from Vikramaditya, Bhoja, Asoka, Haroun-Al-Rashid, Akbar or Nalvady Krishnaraja Wadiyar.

That covers Tiru Annadore also. Having a cohesive party, if he lays aside his destructive, irreligious antipathies, and recognises the right of every one to find his soul in his own way, and provides an efficient and ethical administration, his resurrection may be hailed as a "Godsend"!

Religion is a gem which mankind has evolved during the Ages for its own well-being. Atheism is a weed which occasionally sprouts up in a garden to be quickly weeded out, or a smoke-glass which temporarily misleads the eye. Buddha denied God, and in the result, Buddha is himself worshipped as God! It is absurd! Let not Annndore think of imposing another irreligion on his trusting compatriots.

A Government's function is limited. It should not grab everything, and hold the people in a bear's hug, and strangle them!

Most politicians are half-literate men mouthing catch-phrases without knowing their consequences, and seeking to enforce them on all. "Adult Suffrage" is a thoughtless and dangerous political theory. It is travesty of democracy, and is no guaranty of good Government. Fear of losing votes sits like a halter round the neck of politicians. Mob votes lead only to mobocracy, and mobocracy leads only to military dictatorship!

"Secular State", "Five Year Plans", "Deficit Financing", "Socialistic Pattern of Society", "University Autonomy", "Need-based Wage", "Work to rule", "Right to Strike", "Export Orientation", are other ill-thought catch-words which are used like battle-cries by parasitical labour leaders and by politicians of unsound minds,

All political States are secular States. The Holy Roman Empire may have been a religious State. Is Pakistan a religious State or secular State? The very basis

of the partition of India was a State for Muslims and a State for Hindus. India is a Hindu State. There is no denying it? Why do you call it secular? To please Frank Anthony, and Dr. Zakir Hussain? Secular State can only mean that you don't meddle with the religious sentiments of the people at large: not that you kill the majority's religion, Are China and Russia secular States, or religious States, or anti-raligious States?

But in India the secular State shibboleth has lead to wide-spread moral decadence promoting unsocial acts and criminal endeavours. There is neither love of God, nor fear of God, no fear of the polititician, and no fear of the police. There is no self-knowledge of Shankara type or Ramanuja or Madhwa type. And there is no self-control, which is a fundamental of every religious tenet, and should be of every political tenet. Passions are inflamed, and passions are let-loose, and indulge in unhindered brutal savagery. We claim to have passed from savagery to civilization. It is a very brittle civilization, which breaks like a wind-screen at the first stone throw!

You threaten one trade and another with "Nationalisation". Nationalisation of the Reserve Bank and State Bank has not made them the pink of perfection. The Reserve Bank for near 20 years has controlled all banks like an inebriate dictator. The Reserve Bank is responsible for bringing the economy of the country down to its present level. There is more jobbery in nationalised concerns, thanks to the greedy officialdom and greey politicians, than in private managed concerns. The life Insurance Corporation is one of the most extravagant investors in the most speculative companies in the land. Under Nationalisation the Central Secretariat place-hunters and influential parliamentarians can have fat jobs with nobody to check. If crores are lost nobody is answerable! We will borrow some more from World Bank, or U.S.A., or U.S.S.R. or any other A.B.C.D. by wheedling or bullying! The repayment is the concern of the next generation! We shall have lived like lords! "After us the Deluge!" Who cares?

To talk of "Nationalisation" in one breath, and form "Corporations" in another breath with fat salaried Boards, is nothing but taking over from one private sector and handing it to another private sector.

It is all dirty pettifogging and chicanery, and too nauseating to contemplate!

No Government worth the name can legalise the right to strike,—sit in or sit out—by employees, industrial as in Kerala, agricultural as in Tanjore, or N.G.O. as in Delhi, Wage depends on the job done, and on what the employer can afford. "Need-based wage" is an idiotic conception. If you need a better wage, you must go to a better job, by deserving it. You cannot demand a higher wage for doing a lower job. You have of course the right to resign and find your fortune elsewhere. That, you have not the guts to do! Self-seeking labour leaders who fatten on labour funds may mislead labour into making preposterous claims. They deserve to be branded as anti-social!

That Vice Chancellors should urge for University autonomy shows how low Vice Chancellors have fallen? The Government of a State is the sovereign Head of all public administration in it. Is it not silly for the University to want to be independent of Government control? If University can have autonomy, why not Revenue Autonomy, Education Autonomy, Police Autonomy, Military Autonomy, Municipal Autonomy, and

T.D.B. Autonomy? What kind of Government would that be? The Vice Chanchellors are now mostly impractical persons who have lost their usefulness. They want to day-dream in the easychair, or roam about the world and make T.A., and let the University Departments go to dogs, with fat-paid mercenary Professors, and rudderless students whose emotions outrun their knowledge and discipline. Will the Vice Chancellors or Professors say what discipline they are inculcating in the students? and with what result? The U.G.C. is doing nothing but fanning the fire. The whole of its budget is being mis-spent!

What we have said may perhaps sound unpleasant to some people, or many people. But Reason, like the surgeon's lancet, is inexorable. It seeks to probe the disease and name it, with insight and acumen, for being cured. In that greatest of world books, Ramayana, Maareecha tells Ravana,

"ಸುಲಭಾಃ ಪುರುಷಾ ರಾಜನ್ ಸತತಂ ಪ್ರಿಯವಾದಿನಃ । ಅಪ್ರಿಯಸ್ಯ ಚ ಪಥ್ಯಸ್ಯ ವಕ್ತಾ ಶ್ರೋತಾಚ ದುರ್ಲಭಃ ॥"

'सुलभाः पुरुषा राजन् सततं प्रियवादिनः । अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

"You can find plenty of men who always seek to praise you and please you. You rarely find a man who dares to tell you unpalatable truths and risk your anger. And you rarely find a man who welcomes the truth however unpalatable."

But the "Rationalist" is *of* the people, *by* the people, and *for* the people, and for God! Amen!

G. R. Josyer, Editor.

ELUSIVE DIAMOND

More light is thrown on the circumstances surrounding the diamond found recently by a village Voddar at Thimmampeta, a village 12 miles from Anantapur.

According to the evidence recorded the diamond was picked up from the groundnut crop field, which was harvested by the five-year old son of Vodder Narayana, a month back, as it appeared to the boy like a peculiar shining stone. The Voddar brought the precious stone to this town snd showed it his two relatives, who consulted the gold-smiths, who in turn promised to arrange its sale at Guntakal. Then all left for Guntakal.

It was disclosed that the Voddar and his relatives were made to stand outside the house of the diamond merchant, while the gold-smiths arranged its sale with the diamond merchant, who was reported to have paid to the owner Rs. 25,000, the maximum price. The gold-smiths too secured some funds in the bargain. Out of the amount paid, the owner admitted that half of it was parted to his relatives and the remaining which he kept in a bag was found missing while asleep on the return journey!

The police were now in search of the two goldsmiths and the diamond merchant at Guntakal, who purchased the diamond, as the three were reported to be absconding.

One person was arrested in this connection and several persons interrogated including the relatives of the Voddar who found the diamond and the goldsmiths. The police also visited the villages of Thimmampeta, Garladinna, Pamarai and Guntakal to get at the truth of the diamond find and to trace it.

* * *

Is the boy lucky or unlucky? Ed.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S. M.R.S.I.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He concludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.,

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

"Sringara Prakasa" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha Vol. II."

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, 1 copy "Sanskrit Wisdom", by G. R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I:

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* * *

Kindly supply us Bhojaraja's Shringara Prakasha

3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* * *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

*

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 copy.

Please suppl Sanskrit Wisdom 3 copies.

* * *

SANSKRIT PUSTAK BHANDAR, Calcutta:

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.

Please supply 2 copies Shringara Prakasha.

* * *

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G R. Josyer 5 copies.

Please supply History of Mysore 6 copies.

* *

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXIX No. 4-5] Monday 18-11-68 & 25-11-1968 [PRICE 00-10 NP

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

THE "RATIONALIST"

The Editor, "Punarvasu", Mylapore, Madras, writes:

Permit me to congratulate you on your excellent article "29th Year". My owr impression is that every line of it should be read, reread, and digested by all our politi clans, of all shades, from top to toe. Would it be too much to request that a reprint bc made and sent to all Governors and major Ministers of all shades? The cost will be worth it."

* * *

Sri M. A. Srinivasiengar, B.A., B.L., Advocate, Hunsur, writes:

Permit me to congratulate the "Rationalist" on its entering its 29th year. It is a symbol of faith, service and dedication. Money return has never been its aim.

With best regards,

* * *

The Editor, "Truth", Chowringhee, Calcutta, writes in the issue of 1st November,—

"We print here an extract from Sri G. R. Josyer's thoughtful brochure, "Dharma" Sri Josyer is one of those great men who have for a half century steadfastly preached and thought and tried to lead Hindus along the paths of their Shastras".

Sri Munshi Ram Manohar Lal, Oriental & Foreign Booksellers, Delhi, writes:

"We understand that you have published "Sanskrit Civilisation" in the year 1966 about which we do not find to have been intimated at all.

Please send us a copy as specimen so that we may keep that inserted in our coming catalogue and later on write to you for their requirements.

Trusting this would be sent to us by return of post by Regd. Post."

* * *

Mr. Joe L. Grigsly, Chicago, Illinous, U. S. A., writes:

To "The Director, The International Academy of Sanskrit Investigations,
Mysore, India.,

"Dear Sirs:

I am writing concerning an ancient treatise on Aeronautics, which was written three thousand years ago. It was attributed to the Indu Sage Bharadwaj who wrote a manuscript called "Vymanika Shastra" showing diagrams with eight chapters, describing three types of aircraft including apparatuses that could neither catch on fire nor break, and mention thirty-one essential parts of these vehicles and sixteen materials from which they are constructed, which absorb light and heat.

For which reason they were considered suitable for the construction for airplanes or vehicles for atmospheric travel. Sir, could you tell me whether a copy of this manuscript can be obtained? Looking to hear from you soon."

QUEEN JULIYANA

She is known to be one of the richest women in the world. Her annual income is estimated at over Rs. 18 crores from her investments, whose value is put about Rs, 720 crores.

The value has steadily grown, because much of the investment is in oil and refineries in Arub, the Dutch island in the West Indies.

Her husband, Prince Bernhard, aa well as their children, are all by now extremely rich—to the point of being millionaires. Prince Bernhatd was a comparatively poor man when he married Juliana, but his Standard Oil investments alone today are believed to be worth over Rs· 3 crores.

In addition he has become quite a big landowner in Africa and South Americs in the course of pursuing his favourite sports —hunting and shooting. His State income amounts to Rs. 6,30.000 a year but under a new law will be raised to Rs. 9,000,00.

Crown Princess Beatrix's state salary (she is the heir-presumptive) will stay at Rs. 6,30,000, but she was well provided for by her grand-mother, Queen Wilhelmina, so that her real income is a multiple of her state income.

These fortunes of the Dutch royal family grew to their present size largely because the family enjoyed the privilege of exemption from paying taxes. The Dutch Government wishes to terminate this privilege and as Parliament wanted to have a clear picture of the family's income before passing legislation, a committee of "wise men" was appointed to assess it.

It is estimated that taxes would "rob" the Queen of about Rs. 9 crores a year, but to soften the blow the Dutch Government would raise her present salary of Rs. 6,400,000 to Rs. 10,800,000 (which would then exceed the corresponding state payment made to queen Elizabeth of England). Out of this the Dutch Queen would have to pay for some of her palaces and a staff of about 100 administrators and servants. The increase in salary is warranted by the increase in the cost of living over the last 15 years.

Her salary and the upkeep of her palaces have worried the Queen for quite some time, but with the new tax matters have come to a head and she has decided to sell her palace in Soestdyk for a sum of Rs. 54 lakhs to the State, which will then have to maintain it.

Then there are all the other palaces, three of them in the area of The Hague, and the big royal palace in Amsterdam, which is empty most of the year. Crown Princess Beatrix and her German-born husband Claus von Amsberg were supposed to live there but refused point-blank because of several hostile demonstrations.

The "Eighth wonder of the world" is what the Dutch barghers call this palace, which was built on a foundation of wooden poles.

To summarise Queen Juliana's inventory of palaces, she has, apart from Soestdyk Palace, which she is selling, eight other palaces and twice as many hunting lodges and much land. Of the three palaces in The Hague, only the White Palace in Nordeinde is in use.

Princess Beatrix and her husband have their offices there but do not live there. They preferred to have cosy Castle Drakenstein as their residence, which was Princess Beatrix's palace before she married. This has been completely renovated and modernised.

The Rationalist

THE NOBEL PRIZE

A week does not pass without at least a dozen people nominating themselves for the Nobel Prize.

"Some of them are no doubt eccentric," says Professor Anders Osterling, Chairman of the Swedish Royal Academy's Nobel Committee, "and quite a few are cranks. But many are bonafide writers, inventors and scientists.

"They all have one limitation—they think too highly of themselves and their work."

The Nobel Committee in Stockholm has a standing policy of tossing into the waste-basket letters from people who nominate themselves for the world's most coveted prize. But even those who are recommended by others fail to appreciate the high standards of quality and impact on mankind's development demanded by committee members.

About 60 per cent of the would-be self-nominees claim the Nobel Prize for inventions or research in the field of perpetual motion, which has attracted crackpots since ancient Greece.

The Nobel Committee's subsection dealing with science recently received a special delivery latter from a French professor who asked for Rs. 2 lakhs to build the world's first perpetual motion machine. Another self-styled genius from Nebraska (US) cabled for Rs. 3,750,00 to help him convert gold into a liquid which human beings could drink as a surefire cure against disease!

Averaging around Rs. 4,05,000, the monetary awards are given out under the will of Alfred Bernhard Nobel, the Swedish chemist and engineer who invented dynamite.

He was so upset by the destructive military uses of his invention, which he had designed for peaceful purposes in mine blasting, road building and construction projects, that when he died in 1896, he bequeathed a fund of Rs. 6,75 crores for annual prizes in the realms of Physics, chemistry, medicine, physiology, literarure and world peace.

About 200 legitimate scientists and writers nominate themselves every year through Nobel Committee branches in their own countries.

But individuals who propose themselves are automatically ruled out, even if they deserve the prize. For regulations State that candidates must be nominated by two of the 4000 scientists, scholars, philosophers and writers in 32 countries. who are delegated by the committee to submit names.

"Several years ago we received an air-mail parcel from Spain containing an ingenious device for converting the heat of human bodies into considerable amounts of energy," said Osterling.

"We are certain this invention has great possibilities in space travel and technology. The man must be a genius. But because he attached a letter asking for the Nobel Prize in physics we sent it back to him without comment."

For some unexplaind reason, more self-nominations come from Italy than from any other nation. Many of these deal with scientific, pseudo-scientific and offbeat proposals, including ways of saving the Leaning Tower of Pisa!

An applicant from Italy who requested the Nobel Prize (two of them) in medicine and physics enclosed charts explaining how his invention converted vapours of big cities into rain when and where required, at the same time curing sick people who suffered from heat waves and humidity.

The most famous self nominee, however, is a Swede named Frederic Jergenson who requests the Nobel Prize for five separate ahievements in the fields of metaphysics, parapsychology and spiritualism.

He has filed annual requests since 1963 and has just demanded the 1968 Nobel Prize for tape-recording voices and messages from the dead! He told reporters that although friends consider him insane he is confident the Nobel Committee will listen to the tapes, which include a verbal message from the late chairman and other scholars who have passed away, urging Osterling to award the prize to Jergenson.

The spiritulist now spends 12 hours a day operating two radio stations for ultra short-wave communications with the dead!

Another persistent self-nominee is Sringh Najanar of India, who for the last five years has sought the Nobel Peace Prize on the claim that he is the reincarnation of Sir Isaac Newton and Jesus Christ.

A Norwegian housewife demanded the award in chemistry for cooking recipes, which included 2,000 homemade jams and preserves. A Dane claims he has "conclusive proof" that the sun is "stone cold" and the moon is "boiling hot."

But while no one disputes the committee's decisions in the scientific fields, nominations in the catagories of literature and world peace frequently lead to insinuations, recriminations and heated arguments, Osterling disclosed.

Literature awards are decided upon in Stockholm, world peace prizes in Oslo. Both committees have been accused by influential circles in many countries of being motivated by political considerations rather than by objectivity in their final choice.

"I know most people do not agree with our literature awards," said Osterling. "But then we pay little head to fashion, sales or current impact of a writer's works and we never award a prize for a single book.

"But if the Committee is certain a writer's output over the years will have a lasting effect on mankind's literary heritage, profound thinking, taste and culture, a prize is justified, no matter how few people read the nominee's books now."

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

TWO VOLUMES Rs. 25/- each

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects. 289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

MAX MULLER

"Bhatta (Pandit) Muller" received in 1886 at Oxford a dhoti and chadar, as enjoined by the Shastras, from a Calcutta kaviraj on the occasion of his father's Sradh ceremony. Indologists will, on his 68th death anniversary, greatly remember the services of the German Orientalist and Sanskritist. He edited and published, for the first time in 4000 years, the full text of the Rig Veda. The publication opened "a new epoch in historic and religious studies in India."

Respected as one of the greatest friends and guides of the Indian people, Max Muller was instrumental, along with a few other Europeans and Dadabhai Naoroji, the first Indian Member of the House of Commons and thrice president of the Indian National Congress, in securing the release of Lokamanya Tiluk before the latter's full term of sentence of 18 months' r.i.. Keenly interested in diverse branches of study, the political-minded German scholar recognised this country's "inherent powers for a cultural, religious and social regeneration". In the Brahmo Samaj, the Arya Samaj and Sri Ramakrishna's teachings he found the expression of a change for the better in the Indian outlook. He interpreted those movements as "the rising of a national spirit". After he had met Maxmuller in England, Swamy Vivekananda wrote: "And what love does he bear towards India! I wish I had a hundredth part of that love for my motherland!"

LOOT

The 13 Kerala Ministers had drawn travelling allowance and daily allowance totalling Rs. 1.33 lakhs in the first nine months of the current year, according to a written answer furnished in the State Assembly recently.

The Labour Minister tops the list, drawing nearly Rs. 17·000 and the Industries Minister comes last with about Rs. 5,000.

The details are: Lobour Minister, Rs. 16,966. Health Minister, Rs. 16,065, Irrigation Minister, Rs. 12,961, Agriculture Minister, Rs. 12,154, Transport Minister, Rs. 11,518, Transport Minister, Rs. 11,518, Chief Minister, Rs. 10,970, Finance Minister, Rs. 10,031, Education Minister, Rs. 8,873, Works Minister, Rs. 8,837, Forest Minister, Rs. 8,088, Panchayat Minister, Rs. 6,636, Revenue Minister, Rs. 5,266, and Industries Minister, Bs. 4,890.

\+ + +

Why dont these fellows pool the loot and divide it equally? Where is their Socialism?

Ed.

Bound Volumes of the *Rationalist* of the last 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

ENGLISH-SANSKRIT DICTIONARY
by Dr. SIR MONIER WILLIAMS
Revised Edition
An asset to all Libraries **45/-**

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, Ph D. Simla.

"Profusely illustrated, attractively produced and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ತೀಮದ್ಯುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition tmodern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನನ್ನ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ"

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ನುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ.
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyes.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXIX No. 6] Monday 2-12-1968 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

29th YEAR

How inexorable is time? The earth revolves round its axis once, and a Day passes. It revolves round the Sun once, and a year passes. No one can check it. All mankind has to conform to it, and count its life-span by it. The earth is tied to the Sun by Gravity, as Kerala is tied to the Centre by the Constitution.

But this poor Editor, not being a conceited Marxist nor a hare-brained Chief Minisier. will not call a strike against the Sun and ask him to loosen his gravity. For, then where would the Earth be! Good God, there would be no days and no years; no birthdays, and no centenaries! Everything on earth would vanish, like extinct pyrotechnics!

But the Sun still reigns, and the Earth is his spinning top. And so the Rationalist can start its 29th year. It has passed 28 years of a modest existence. It was started when Gandhi's "Young India" was the vogue. It was started for the rationalistic scrutiny of the ideas and happenings to which the daily newspapers were giving loud publicity, leaving the public dazed and bewildered like sailors in a stormy sea. But compared with 1939 how much more bewildering are things in 1968! It is as though all the mental hospitals had opened their gates, and all the cages in the Zoos had been unlocked, and let the leopards and cheetas, hyenas and bears loose. The daily Press is serving as a loud-speaker to all and sundry, filling the air with the din of catchwards, loose-thinking, false-claims, hypocricies, bombast, and self-grorification. Words are used without knowing anything, or meaning anything, seeking only to mislead the public for one's own selfish ends. And the gullible public are ready to dance to any tune, shout any war-cry, and brandish any weapon. The conscience, intellect, and soul in man are being dulled and deadened, and the animal and primitive in man is being inflamed and made to erupt in destructive flames. Boastful Press-conferences, ill-edited news-reporting lude cinematic presentations, and catch-penny demoralizing novels, have made an end of "Plain living and high thinking", and deadened all spiritual endeavour.

Civilization is set back, and the "Decline and fall of Rome" has developed into the "Decline and full of the World". "Spiritualizing politics" has become a dead phrase, and the "Kingdom of God" has become "The Kingdom of Knaves." Perhaps no century before or since Christ was as rudderless and depraved as the 20th century. Kaiser's First World War, Marx's insane doctrinairism, Hitler's 2nd World War, have undone the progress of centuries. and every one is at war with every one else, and every one thinks every one else wrong.

Russia thinks U.S.A. is wrong in going to Vietnam. It doesn't think itself wrong in invading Czecho-Slovakia for easing communism. China thinks Russia is resiling from Communism, but is not yet bold enough to invade Russia. Russia is backing Castro's blood-thirsty dictatorship, but U.S.A. which goes as far as Vietnam, does not dare to liquidate Castro. Ho Chi Minhe is causing Hitlerite atrocities in South Vietnam, and wants U.S.A. to get out, so that he may reduce it to pulp. Maotse-tung, Head of a giant State and the largest slice of mankind, does not think his hands

full, and stretches his claws for more, like a thousand fanged leviathan. Australia and Canada, small nations with vast territories, are quietly chewing the cud and watching the wranglings of their fellowmen from their vantage ground. Russia, owning the largest space on earth seeks to colonise space and to have a foothold on the Moon. What for? Is it from fear of China's invasion, and seeking to escape to the Moon as refugees? They would do better if they sought to escape to God. But man has become a beast and disowns God. His intellect has become pigmy and lacks capacity to think of God.

Take the D. M. K. Madras, for instance. Suddenly a party, with little education and less moral background, and absolutely without statesmanship or knowledge of human progress, attain power and disown God. They are themselves God. They build statues for themselves, and want their carcass to be deified. Poor carcass! It is rotting in a New York flat, while the statue is an object of mockery on the Madras Beach!

Their grandiose achievement is selling one seer of rice per rupee, by paying the excess from Government. Does Government produce money? It is hoodwinking the mob, and self-delusion. The people get rice at one rupee, but they have to buy lottery tickets or pay taxes to make up the balance of the price. Is it statesmanship, or children's pastime?

Even the Rakshasas of old were more sane. Ravana, Kumbhaakarna, Hiranyaksha, Hiranyakasipu, Hyravana, Myravana, were demons in power, but they believed in God and attained power by worshipping Him. If statesmen are such fools that they cannot think of God, Omnipotent, impersonal, what kind of statesmen are they? If the soul is as black as the body what kind of manhood is it? If the mind is empty how can the stomach digest anythihg? If the D.M.K. and Marxists are just mob-orators out to wrest power, with limited vision and childish mentality, how could they benefit the public?

For a thousand years Pandya, Chola and Kerala kings have believed in Divine guidance and built marvellous temples to evoke the highest sentiments of their people. Can a few puppies of Ramaswamy Naiker's or Marxist breed wash out the whole thing like a flood?" Can any flood destroy everything permanently? Freek intellectuals here and there, not endowed with the perception of the spiritual, a Herbert Spencer, Huxley, Bradlaugh, Ingersoll, may pass through life parading their atheism. and nobody the worse for it. but if men who seek to rule a nation, and are charged with the people's well-being, reject God and deify themselves, they become a pestilence like a plague or cholera, and prove a curse to the nation. like Attila the Hun and Zenghis Khan, like Nero aud Caligula, like Hidimba ond Narakaasura. Is Hindism which has been the solace of the Nation for ages past to be destroyed by an epidemic of poisonous serpents in the guise of mob-elected politicians, who hate everything, and know nothing?

The wise administrator is not dogmatic, pig-headed, and head-strong, and proceeds warily, polishing every thought and purifying every act. Thunder and lightning and cloud-bursts cannot last long. Not long ago there were Indians who were excellent administrtors, who won encomiums and honours, and left behind memorable names: Raja Sir T. Madhava Rao, Sir K. Sheshadri Iyer, Sir A. Sheshiah Shastry, Sir P. Rajagopalachari, Sir T. Vijayraghavachari, Sir Visweswaraya, Sir A. R. Banerji, Sir Mirza Ismail, Sir

Salar jung, Sir Kishan Prasad, Sir Manubhoy Mehta, Sir Akbar Hydari, Sir P. D. Pattani. Why has Indian democracy, since 19-7, put in power men who are inept, inefficient, blundering, selfish, extravagant, unashamed, unfit for even the lowest title of "Padmasri," and fit only to be kicked out with a bad name, and be spurned by the public during the rest of their lives? In Sanskrit, which is a treasury of the wisdom of the Ages it is said,

" ಯೌವನಂ ಧನಸಂಪತ್ತಿಃ ಪ್ರಭುತ್ವಮವಿವೇಕಿತಾ । ಏಕೈಕಮಪ್ಯನರ್ಥಾಯ ಕಿಮುಯತ್ರಚತುಷ್ಟಯಂ ॥ "

' यौवनं धनसंपत्तिः प्रभुत्वमविवेकिता । एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् ॥ '

" Youth, lavish Wealth, Power, and Thoughtlessness, each leads to desaster. When a person has all the four, what may not happen ? "

Have these men no self-respect ? Or are they just catch-word slaves, brainless monkeys playing at state-craft, intent only on satisfying their hunger and greed ? The nation was fairly happy before 1947, economically and administratively. Nehru's internationalism and Congress inefficiency corrupted the administration, and brought increasing privation on the people. They had to pay more and more and get less and less, and do without many things to which they were accustomed during centuries. Redundant and excessive taxation made prices shoot up and forced merchants to cheating and adulteration, and import restrictions and state-trading by covetous officialdom made scarcity, adulteration, and fantastic prices a permanent feature of urban and rural economy. Spreading economic discontent resulted in clamour for wage rise and pay rise, and that process is going on merrily, like an uncontrolled epidemic !

Congress had failed the nation. Then the people thought that the wiseacres in opposition, whose wise-cracks and critisisms in Parliament and Assemblies were being featured in the Press, if put in power, may give a better administration conducive to peaceful public well-being, but their turnout has proved a ridiculous fiasco, like mountebanks in a circus !

In how many parts of the country were they raised to power, and how everywhere they have failed the nation ! Could men born in this hoary land prove so incapable ? Good Government has been the sine-qua-non of Hindu States during thousands of years. Even Moslems who captured power have ruled according to Hindu tenets. Even the British and French had ensured the people a fair amount of independence and prosperity.

50 years ago the Congress was clamouring that out of the Central Revenue of Rs. 120 crores, over 60 crores were being mis-spent on the military. Gandhi was dismayed that Indians were importing Rs. 60 crores worth Manchester textiles yearly draining the country's wealth, and so launched the weapon of Charkha.

Those Manchester Panches costing 6 rupees a pair were a joy to wear. They were so white, and smooth, and fine ! Manchester chintz cost 5 annas a yard. Now Indian chintz, not half so good, cost 500 per cent more ! Indian Panches with roaring, smoking textile mills everywhere, even the much vaunted Finlay's, are just unworthy imitations. Greedy tax-gatherers, greedy labour, and greedy capitalists are giving the contemptible Indian public just what they deserve ! Instead of their terylene vests and crooked pants. Indians would look much better if they went about as " naked fakirs ". Why not ? Do not the cine actors glare at you in all street squares naked ? Are not the Nagas and Mizos naked ?

And khadi has becom a notorious cover for untold misfeasance and corrupuion!

Luckily, Surendranath Banerji is dead. Malaviya is dead. Gandhi is dead. They cannot feel ashamed of the present tawdry nationalism that we are featuring. Dadabhoy Naoroji is not alive to write "Poverty and un-Indian Rule in India"!

What has come over the Members of Parliament and Cabinets, that they are so unfit to rule? Have they lost the capacity to rule by lack of practice? Is India not a viable unit, with 12 and a half lakh of square miles, and 50 crores of population? Are not the States viable units? England is about the size of Madras. Denmark, Belgium, Netherlands, and Switzerland, are about the size of Kerala, or less. How do they manage to live? By begging aid all over the globe? By stretching their palms, and shaking their fists, at the Centre? How does Tiru Annadorai compare with Wolsey, Cromwell, Chatham and Pitt, Gladstone, Disraeli, Lloyd George, Ramsay Macdonald, or Churchill? How does Comrade Namboodripad compare with Molotov, Kruschev, Kosygin, or even Dubzec, or Chou en lai. Mao or Liu, or those little thunderers, Ho Chi and Castro? If Kerala were a Warsaw-Pact State in Europe, would he shout at Kosygin as he shouts at Chavan? How many seconds would he last?

Kerala should not have been formed as one State. Cochin and Travancore were very good, very prosperous, very enlightened entities. Most curiously, they were as good centres of Sanskrit learning, as vantage grounds for Christian and Moslem conversion. Many ancient Sanskrit Manusripts, unfound elsewhere, have come to light from Kerala: Bhasa's Plays, and Bhojaraja's "Shringara Prakasha" which we are presenting to the world of international culture. Travancore scholars ask for our Rigveda Pada not infrequently.

But what have the Comrades made of it? Added to its prosperity? O Dear, No! Daily news from Kerala is sickening! Riotous labour, riotous white-collar, riotous students, riotous politicians, static police, 15000 square miles of whirlwind, 1½ crores of fighting cocks, and comrades E.M.S. and A.K.G. betting on the results! Aggressive party-politics should end when power has been seized. Then statemenship should emerge and work for the welfare of every section of the society. Your conscience, your wisdom, your patience, your large-heartedness, should all be put into play for the good of all. Kerala cannot break away from India, and survive. Ceylon will grab it. Or good old Mao will take it like Tibet, and crush it. If E.M.S. rises above antipathy and mud-slinging, and discharges his duties as an administrator with high-souled integrity, puts forth the best in himself, and awakens the best in his people, he may prove an inspiration to other statesmen, and earn lasting fame. Fame should spur an administrator, as patriotism should spur a soldier. A statesman who is not spurred by it will only land himself in infamy. No Neelakanta Sastry or Sathianatheir or Mazumdar can whitewash Krimikantha Chola or Mohamad Bin Toglakh. No one can withhold encomiums from Vikramaditya, Bhoja, Asoka, Haron-Al-Rashid, Akbar or Nalvady Krishnaraja Wadiyar.

That covers Tiru Annadore also. Having a cohesive party, if he lays aside his destructive, irreligious antipathies, and recognises the right of every one to find his soul in his own way, and provides an efficient and ethical administration, his resurrection may be hailed as a "Godsend!"

Religion is a gem which mankind has evolved during the Ages for its own well-being. Atheism is a weed which occasionally sprouts up in a garden to be quickly weeded out, or a smoke-glass which temporarily misleads the eye. Buddha denied God, and in the result, Buddha is himself worshipped as God! It is absurd! Let not Annadore think of imposing another irreligion on his trusting compatriots.

A Government's function is limited. It should not grab everything, and hold the people in a bear's hug, and strangle them!

Most politicians are half-literate men mouthing catch-phrases without knowing their consequences, and seeking to enforce them on all. "Adult Suffrage" is a thoughtless and dangerous political theory. It is travesty of democracy, and is no guaranty of good Government. Fear of losing votes sits like a halter round the neck of politicians. Mob votes lead only to mobocracy, and mobocracy leads only to military dictatorship!

"Secular State", "Five Year Plans", "Deficit Financing", "Socialistic Pattern of Society", "University Autonomy", "Need-based Wage", "Work to rule", "Right to Strike", "Export Orientation", "Land for the tiller", are other ill-thought catch-words which are used like battle-cries by parasitical labour leaders and by politicians of unsound minds.

All political States are secular States. The Holy Roman Empire may have been a religious State. Is Pakistan a religious State or secular State? The very basis of the partition of India was a State for Muslims and a State for Hindus. India is a Hindu State. There is no denying it? Why do you call it secular? To please Frank Anthony and Dr. Zakir Hussain? Secular State can only mean that you don't meddle with the religious sentiments of the people at large: not that you kill the majority's religion. Are China and Russia secular States, or religious States, or anti- religious States?

But in India the secular State shibboleth has lead to wide-spread moral decadence promoting unsocial acts and criminal endeavours. There is neither love of God, nor fear of God, no fear of the politician, and no fear of the police. There is no self-knowledge of Shankara type or Ramanuja or Madhwa type. And there is no self-control, which is a fundamental of every religious tenet, and shoud be of every political tenet. Passions are inflamed, and passions are let loose and indulge in unhindered brutal savagery. We claim to have passed from savagery to civilization. It is a very brittle civilization, which breaks like a wind-screen at the first stone throw!

You threaten one trade and another with "Nationalization". Nationalization of the Reserve Bank and State Bank has not made them the pink of perfection The Reserve Bank for near 20 years has controlled all banks iike an inebriate dictator. The Reserve Bank is responsible for bringing the economy of the country down to its present level. There is more jobbery in nationalised concerns, thanks to the greedy officialdom and greedy politicans, than in private managed concerns. The Life Insurance Corporation is one of the most extravagant investors in the most speculative companies in the land. Under Nationalisation the Central Secretariat place-hunters and influential parliamentarians can have fat jobs with nobody to check. If crores are lost nobody is answerable! We will borrow some more from from World Bank, or U.S.A., or U.S.S.R. or any other

A.B.C.D. by wheedling or bullying! The repayment is the concern of the next generation! We shall have lived like lords! "After us the Deluge!" Who cares?

To talk of "Nationalisation" in one breath, and "Corporations" in another breath with fat salaried Boards, is nothing but taking over from one private sector and handing it to another private sector.

It is all dirty pettifogging and chicanery, and too nauseating to contemplate!

No Government worth the name can legalise the right to strike,—sit in or sit out—by employees, industrial as in Kerala, agricultural as in Tanjore, or N.G.O. as in Delhi Wage depends on the job done, and on what the employer can afford. "Need-based wage" is an idiotic conception. If you need a better wage, you must go to a better job, by deserving it. You cannot demand a higher wage for doing a lower job. You have of coure the right to resign and find your fortune elsewhere. That, you have not the guts to do! Self-seeking labour leaders who fatten on labour funds may mislead labour into making preposterous claims. They deserve to be branded as anti-social!

That Vice-Chancellors should urge for University autonomy shows how low Vice-Chancellors have fallen! The Government of a State is the sovereign Head of all public administration in it. Is it not silly for the Unniversity to want to be independent of Government control? If University can have autonomy, why not Revenue Autonomy, Education Autonomy, Police Autonomy, Military Autonomy, Municipal Autonomy, and T.D.C. Autonomy? What kind of Government would that be? The Vice-Chancllors are now mostly impractical persons who have lost their usefulness. They want to day-dream in the easychair, or roam about the world and make T.A., and let the University Departments go to dogs, with fat-paid mercenary Professors, and rudderless students whose emotions outrun their knowledge and discipline. Will the Vice Chancellors or Professors say what discipline they are inculcating in the students? And with what result? The U.G.C. is doing nothing but fanning the fire. The whole of its budget is being mis-spent!

What we have said may perhaps sound unpleasant to some people, or many people. But Reason, like the surgeon's lancet, is inexorable. It seeks to probe the disease and name it, with insight and acumen, for being cured. In that greatest of world books, Ramayana, Maareecha tells Ravana,

"ಸುಲಭಾಃ ಪುರುಷಾ ರಾಜನ್ ಸತತಂ ಪ್ರಿಯವಾದಿನಃ । ಅಪ್ರಿಯಸ್ಯ ಪಥ್ಯಸ್ಯ ವಕ್ತಾ ಶ್ರೋತಾ ಚ ದುರ್ಲಭಃ ॥"

'सुलभाः पुरुषा राजन् सततं प्रियवादिनः । अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥

"You can find plenty of men who always seek to praise you and please you. You arely find a man who dares to tell you unpalatable truths and risk your anger. And you arely find a man who welcomes the truth however unpalatable."

But the "Rationalist" is *of* the people, *by* the people, and *for* the people, and or God! Amen!

G. R. Josyer, Editor.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* * *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6. 25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom."

§ § §

Delhi 28-12-63

"Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. ,, II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th. Munshi Ram Manohar Lal, Delhi-6."

§ § §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P,P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXIX No. 7] Monday 9-12-1968 [PRICE 00-10 NP

I AVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

SCIENCE OF JYOTISHA

(Continued from last issue.)

All this is now but a memory. The priceless treasures which the plain living and high thinking fathers of the race left behind as a heritage to their offsprings now lie buried like Herculaneum and Pompei under the lava flood of a spurious system of education. And we sit like blithering idiots receiving like mendicants what knowledge a foreign nation is pleased to give as alms, not with the object of aiding our progress in the sciences and arts, but for the purpose of providing a market for its own second rate writers and over-stocked publishers!

In the score and odd Universities chartered by the established Government, not a syllable is heard about the scientific achievements of India itself in the long past. In teaching mathematics, perhaps there is a provision for Astronomy as found in Europe, but Indian Astronomy is tabooed. Even under those special University courses dealing mainly with Sanskrit, there is provision for Vyakarana, Mimamsa, Tarka, or Vedanta, but for Jyotisha, certainly not. It was explicable when the Universites were run by an oligarchy of English Professors to whom the Indian positive sciences were a sealed book. But that such a thing should continue even to-day, when Indians themselves have secured considerable control over them, is an irony too poignant for words. Every year mathematical and other scientific conferences are held in India attended by keen and ambitious delegates, but amidst all the babel of words that enliven the occasion, there is not one word or thought about resuscitating the scientific material that once illuminated the land and now lies buried in oblivion.

Besides, even avowedly Oriental Seats of Learning, the Sanskrit Mahapathasalas maintained in many places by princes and philanthropists, pay but scant attention to the scientific branches of Sanskrit learning. Valuable years are wasted in them over the verbiage of Vyakarana, rhodomontade of Tarka, platitudes of Mimamsa, and unsubstantialities of Vedanta, and not one of the material sciences which our fore-fathers have left behind is so much as noticed. And what little of Jyotisha is taught is in the most unscientific and bookish way. Neither in Mysore nor Mylapore, Tirupati, Benares or Nadiad, is there a single one of the few simple astronomical instruments named by old Indian Astronomers. Astronomy is taught to-day in these institutions by books and verses and black-boards, like ordinary Arithmetic. And yet these are managed by Advisory Boards consisting of men of culture and enlightenment, who would be horror-struck if Chemistry or Physics were taught in our schools without the aid of costly laboratories. It is strange that they do not realise that to teach Jyotisha without the aid of the half-a-dozen "yantras" or instruments, is rank absurdity, and a most inefficient way of teaching it. After all, all the Indian astronomical equipments put together will not cost a tenth of the average school laboratory, And that amount will further remain with local mechanics, and not fly away to rapacious foreign jingo manufacturers of glass and brass.

I do not wish to dilate here on the predictional side of Indian Astronomy, Astrology. It is sufficient to say that the criticisms and denials directed against it nowadays come mostly from light-headed scoffers, who think that they will be taken as being very intelligent and civilised if they ape the contempt of ignorant Europeans for everything Indian. They may as well laugh with equal justification at Medicine, Law, Water-divining, Spiritualism, Finger-printing, or Psychology. Astrology is no more spurious than any of these, and commands equal credence with any of these in the minds of all sedate and thoughtful men.

G. R. Josyer.

(To be continued.)

NO LONGER

After living in China before and after the Second World War as a correepondent, I returned there rcently. My first impression was that the Chinese no longer laugh! In the old Peking, even the poorest rickshaw coolies, ill-fed and in rags, used to swap jokes and roar with laughter. Nowadays, people are sullen.

An old resident, an American communist who has become officially Chinese, explained it to me. " In the old days," he said, "the masses were so miserable that they had to laugh in order to forget their plight and to muster enough courage to go on living. Now that they need no longer worry about the future, they don't laugh any more! They don't have to! They are happy!"

In India too.

* * *

BUSINESS TIP

Some friends of ours stopped at a road-side water-melon stand in Arkansas which advertised: "Five for a dollar." When the farmer loaded their dollar purchase, he put six melons in the boot of the car.

Our friends pointed out the error, and the farmer said, " I give everybody six. I could sell them six for a dollar, but this way everybody thinks I'm a nice guy!" Y.

* * *

SELF PRIDE

He was a retired British colonel working for a U.S. oil company in the Far East. The American officials admired him because he was so very proud of being so very British, but for months they tried unsuccessfully to get him to admit that something American was better or at least as good as the British counterpart.

At last one American said, "Look, colonel, you've heard of the American Revolution. You've got to admit the Americans won."

After a slight pause, with studied bewilderment the Englishman replied: " Americans? What Americans? They hadn't been there long enough. They were still British!"

POLITICS

At McGill Universty in Montreal, Sir John Macdonald and Sir Hector Langevine once heard a speech by the Earl of Dufferin, who was governor-general of Canada in the early 1870's.

The Address was entirely in Greek. Later, a reporter wrote that the Earl had spoken "the purest anciet Greek without mispronouncing a word or making the slightest solecism."

" Great heavens! How would the reporter kuow that?" demanded Sir Hector.

" I told him," replied Sir John.

" But you don't know any Greek."

"True," said Canada's first Prime Minirter. " But I know a little about politics!"

* * *

ALL OF US

Nowaday we think of a philanthropist as someone who donates big sums of money, yet the word is derived from two Greeks, philos (loving) and anthropos (man): "loving man." All of us are capable of being philanthropists. We can give of ourselves!

* * *

THE FATHER

When one becomes a father, then one becomes a son. Standing by the cot of one's own baby, with that world-old pang of compassion and protectiveness towards this so little creature that has all its course to run, the heart flies back in yearning and gratitude to those who felt just so towards oneself. Then, for the first time, one understands the homely succession of sacrifices and pains by which life is transmitted and fostered down the stumbling generations of men!

The Rationalist

MOON'S EFFCTS

That the moon brings tides is well-known. What is not so well known is scientists' discovery that it also effects other parts of nature in various ways, including animal and plant life.

Experiments have been conducted of the moon's influence on plant life. In one experiment a tree was fitted with two iron rods and their electrical charge was measured from time to time. It was found that the charge varied with the waxing and waning of the moon, with the highest readings recorded on the full moon day and the day when the moon was completely hidden.

Dr. Frank Brown recently conducted some interesting experiments on the effect of the moon on animal life. The snail, he found, had his hard shell completely open on the full moon day and completely closed on the dark moon day. Dr. Brown took the snails away from the beach to his laboratory and kept them in water whose temperature was kept constant. This did not effect the opening and closing of the shells with the waxing and waning of the moon. Two weeks later, however, there was a significant change. The laboratory was situated on a beach where tides ebbed and flowed. Dr. Brown found that in two weeks the opening and closing of the shells got co-ordinated with the flowing and ebbing of the tide proving once again the close connection between the snail's behaviour and the moon's.

Such instances led some people to conclude that the moon affected only the sea and its animals. But this is disproved by the effect the moon has on earthworms, which react to its waxing and waning. And not only animals but vegetation like potatoes, carrots, etc., are also affected by the moon.

Many scientists have arrived at the hypothesis that the moon influences nature by affecting such natural forces as air pressure, the magnetic field and gravity. Dr. Brown took a number of small magnets which had a field stronger than the Earth's and hid them in sand. He then left snails on the surface. It was found that they converged towards the magnets. The scientist concluded from this that the moon's impact is at least partly the result of its magnetic pull.

Dr. Harold Werr of Yale says that man is susceptible to electro-magnetic pull, and such faculties as memory, imagination and enthusiasm are affected by this pull. The moon perhaps, by changing the power of its magnetic pull through waxing and waning, affects man. Dr. Charlse Buckman of Syracuse University, New York, to prove the effect of electro-magnetic pull on man's mind, charted the electric currents flowing through the brain of man. It was found that the current changed every 28th day, corresponding with the moon's behaviour.

This throws a new light on the researches of Dr. Fleece of Berlin Institute, who began by noting in 1900 that his children fell ill at more or less regular intervals. Dr. Fleece next charted the approximate course of such mental experiences as jealousy, anger greed, love. He found that man's life was influenced by two time cycles. one of 23 days, the other of 28 days, the first having mainly peysical effect, the second mainly mental. It is remarkable that, many decades

later, Dr. Buck-man should independently, discover a cycle of 28 days.

In 1928 Dr. Feltchar of Innsbruck University of Austria subjected 400 students to various tests and concluded that such faculties as memory, efficiency and intellectual condition were governed in most cases by a cycle of 33 days. He named it the intellectual cycle. Four years later the Pennsylvania Railway in the USA. in course of a survey of accidents, carried out daily tests of the mental and physical conditions of its workers and officials. It too discovered a cycle of of 33 days. Recent research in Germany has led to the tentative conclusion that there are three main cycles governing human activity, named for short P. S. and I. P is the physical cycle S the Sensitive Cycle and I the Intellectual Cycle. The first is of 23 days' duration, the second of 28 days and the third of 33 days. It is however, yet to be discovered how exactly the moon affects these cycles.

J. N. S.

LATIN AMERICA & INDIA

"Mrs Gandhi's visit to the vast continent was assured of warm welcome and cordiality. But the good-will one witnessed from the moment she flew into Rio aboard Air India's plush Boeing on the first lap of her voyage was beyond anything anyone had expected. The deapth of the Latin American santiment for India and its spirit and their knowledge of its philosophy and great classics was as touching as it was incredible.

The Upanishads and the Bhagvad Gita were quoted by our hosts time and again eloquetly to emphasize the message of India in today's troubled world. This was particularly dramatised at the colourful function at the University of El Salvador in Buenos Aires where an honorary degree of Doctor of International Relations was conferred on Mrs. Gandhi. The Dean of the University, Rev. Father Dr. Ismael Quiles, devoted his 1000-word speech almost entirely to the spirit of Hinduism, recalling our philosophy of reality and feelingly adding, "This is Atman" This is you, "Tat tvamasi!"

There was much else of interest that the Rev. Rector said in the packed hall, which included close by on the dais the Archbishop of Buenos and the Cardinal of Argentina. He spelt out at some length, the traditional Hindu principles and proceeded to declare, "That 'one God', hidden in all human beings and to whom the Upanishads refer and who dwells in everyone is leading and inspiring us. That invisible thread, which in the beautiful figure of the Bhagavad Gita is the thread joining all human beings as the different pearls of one same necklace."

Earlier in Montevedio, Uruguy's Foreign Minister took everyone by surprise by quoting Manu-smriti to compliment Mrs. Gandhi "as the ideal ambassador" of her country. At another function organised by the Ministry of Cultural affairs, quotations from Shakuntala were heard to underline the value of friendship. This was not any stray excursion into the realm of Indian classics. Kalidasa's Shakuntala is well-known in Uruguay. It is one of the three Indian classics included in the country's school curriculum on world literature. The other two are the Ramayana and the Mahabharata.

In Brazil Latin America's largest country thrice as big as India, the Ramayana and the Mahabharata are taught as part of the study of "Classical Letters" in the faculty of Philosophy in Rio. This study is preceeded by a three month introduction to

Indian religion and philosophy in books written in Portuguese, Brazil's official language. Such a course in Indian philosophy is considered neeessary if the Ramayana and Mahabharata are not to be read as "mere stories," as a Brazilian diplomat well-versed in Hindu religion explained, and the study of the two classics is to have any meaning. Alongside general interest in the study of the Bhagavad Gita has been showing a steady increse.

....The Rev. Dr. Quiles told me that he would find it a great help if New Delhi would institute in the University of El Salvadar a chair of Indian studies and provide them with a visiting Professor of Sanskrit.

This is what they think and what they are doing in Latin America about Indian hetitage. What about ours? We have banished everything about our heritage and installed secularism. Even the Ramayana and the Mahabharata have to be studied in their schools in America, and to understand these books a 3 month course of Hindu religious principles have to be studied.

Is it not disgraceful that here in India in Hindustan, the bogey of secularism should frighten the Government to abolish all study of religion, religious principles even the Ramayana and Mahabharata? What a shame!" X.

The "Truth." Calcutta.

?

Which sum is the greater, that of the figures on the left, or on the right?

987654321	123456789
87654321	12345678
7654321	1234567
654321	123456
54321	12345
4321	1234
321	123
21	12
1	1

Believe it or not, they both add up to the same—1,083,676,269!

\+ + +

A LIBRARY

Rush Rhees Library, at New York's University of Rochester, bears on either side of its main portals two inscriptions from which generations of students have drawn inspiration. The one on the left reads;

"Here is the history of human ignorance, error, superstition, folly, war and waste, recorded by human intelligence for the admonition of wiser ages still to come!"

The other inscription reads:

"Here is the history of man's hunger for truth, goodness and beauty, leading him slowly on through flesh to spirit, from bondage to freedom, from war to peace."

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Profusely illustrated, attractively Produced, and very readable." Hindu, Madras.

"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

Rs. 10/-

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY
BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR

"Sociology.", "Politics, Philosophy, and Phantasy," "Sanskrit Wisdom", "Sanskrit Civilization". &c.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore, from its traditional beginning in 1399 till the year 1950, when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

"Exceedingly valuable and interesting book." Professor K. N. Venkatasubba Sastry, PH.D. Simla.

"Profusely illustrated, attractively produced and very readable". Hindu, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." Indian Express, Madras.

"Mysore will ever remember your great work, and your book will, for many many years be the standard for consultation."

Amatyashiromani Sir T. Thumboo Chetty, KT. C.I.E.

"Beautifully written, and beautifully got up."
"A book of charming excellence."
"A monumental work."
"A work of international interest."

Rs. 10.

CORONATION PRESS, MYSORE-4.

"Sringara Prakasa" of Maharaja Bhojaraja.

Messrs MOTILAL BANARSIDAS, Indological Booksellers, Delhi-6.

"Please send us 3 copies of Maharaja Bhojaraja's Shringara Prakasha Vol. II."

* * *

Please send by V.P.P. 3 copies "Shringara Prakasha" Vol. I, by Bhoja Raja, I copy "Sanskrit Wisdom", by G. R. Josyer, 1 copy "History of Mysore" by G. R. Josyer.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I:

Kindly send the following books by V.P.P.:

2 copies of Shringara Prakasha by Bhoja Raja, Vol. I, and
4 copies of Vol. II.

* * *

Kindly supply us Bhojaraja's Shringara Prakasha

3 copies I and II parts.
3 copies part 2.
3 copies Sanskrit Wisdom by G. R. Josyer.

* * *

ORIENTAL RESEARCH INSTITUTE, Mysore University.

Please supply Shringara Prakasha Vol. II two copies.

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi.

Please supply us with 6 copies of "Sanskrit Wisdom" by G. R. Josyer, and 3 copies of "Shringara Prakasha" by Maharaja Bhojaraja".

* * *

SARASWATI PUSTAK BHANDAR, Ahmedabad:

Please supply Shringara Prakasha 3 copies, Sanskrit Wisdom 1 copy.
Please suppl Sanskrit Wisdom 3 copies

* * *

SANSKRIT PUSTAK BHANDAR, Calcutta:

Please supply 5 copies Shringara Prakasha, 2 copies Rigveda Pada.
Please supply 2 copies Shringara Prakasha.

* * *

NEW ORDER BOOK COMPANY, AHAMADABAD.

Please supply History of Mysore by G. R. Josyer 5 copies.
Please supply History of Mysore 6 copies.

* * *

Messrs MOTILAL BANARSIDAS, Delhi 6.

Please supply 3 copies Sanskrit Wisdom, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies History of Mysore.

* * *

Messrs CHOWKHAMBA SANSKRIT SERIES OFFICE, BANARAS:

Kindly send us 2 copies Shringara Prakash, 3 copies Rigveda Pada, 3 copies History of Mysore.

Kindly supply us 3 copies History of Mysore, 3 copies Shringara Prakash, copies Rigveda Pada, 3 copies Sanskrit Wisdom.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXIX No. 8] Monday 16-12-1968 [PRICE 00-10 NP

I AVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ತಾರಾಬಾಯ್

ಸುಮಾರು ೪೦೦ ವರ್ಷಗಳ ಕೆಳಗೆ ರಾಜಪುತ್ರಸ್ಥಾನದಲ್ಲಿ ತೋಡ ಎಂಬೊದು ಸಣ್ಣ ರಾಜ್ಯವಿತ್ತು. ಅದಕ್ಕೆ ಸುರಾತನೆಂಬ ರಾಜ ನಿದ್ದನು. ಆಗ ದೆಹಲಿಯಲ್ಲಿ ಮುಸಲ್ಮಾ ರಾಜರುಗಳ ಕಾಲವಾಗಿದ್ದುದರಿಂದ ಅವರು ಆಗಾಗ್ಗೆ ದಂಡಯಾತ್ರೆಗಳಲ್ಲಿ ಹೊರಟು ಉದ್ದಕ್ಕೂ ಎಲ್ಲಾ ರಾಜ್ಯಗಳ ವೇಲೆಯೂ ಬೀಳುತ್ತಿದ್ದರು. ಹಾಗೆಯೆ ಒಂದು ಸಲ ತೋಡದ ಮೇಲೆ ಒಂದು ಮುಸಲ್ಮಾ ಸೇನೆಯು ಬರುತ್ತಿರಲು ಸುರಾತನು ಅದನ್ನು ಎದುರಿಸಲು ತನ್ನಲ್ಲಿ ಆನೆಕೂಲವಿಲ್ಲದುದರಿಂದ ತನ್ನ ನೆರೆಹೊರೆಯ ರಾಜರಿಗೂ ಅಧಿರಾಜನಾದ ಮೇವಾರದ ಸಂಗ್ರಾಮಸಿಂಹನಿಗೂ ಸಹಾಯಕ್ಕಾಗಿ ಓಲೆಕಳುಹಿಸಿದನು. ಆದರೆ ತುರುಕರ ಹಾವಳಿಗೆ ಅವರೂ ಸಿಕ್ಕಿಕೊಂಡಿದ್ದುದರಿಂದ ಇವನ ಸಹಾಯಕ್ಕೆ ಬರಲು ಆಗುವುದಿಲ್ಲವೆಂದು ಹೇಳಿಬಿಟ್ಟರು. ಮುಸಲ್ಮಾನರು ತೋಡಕ್ಕೆ ಮುತ್ತಿಗೆ ಹಾಕಿ ಸುರಾತನನ್ನು ಸೋಲಿಸಿ ಅವನ ರಾಜ್ಯವನ್ನು ಆಕ್ರಮಿಸಿಕೊಂಡು ಅವನನ್ನು ಹೊರಕ್ಕೆ ತಳ್ಳಿಬಿಟ್ಟರು.

ಸುರಾತನು ತನ್ನ ಒಬ್ಬಳೇ ಮಗಳಾದ ತಾರಾಬಾಯಿಯನ್ನು ಕರೆದುಕೊಂಡು ಸ್ವಲ್ಪ ಪರಿವಾರದೊಡನೆ ಮೇವಾರದ ರಾಜಧಾನಿಯಾದ ಚಿತ್ತೂರಿನ ಹತ್ತಿರ ಬದನೂರಿಗೆ ಬಂದು ಅಲ್ಲಿ ನಿರಾಡಂಬರವಾಗಿ ವಾಸಮಾಡುತ್ತಿದ್ದನು. ಆದರೆ ಅವನ ಮನಸ್ಸಿನಲ್ಲಿ ತನ್ನ ಮಾತೃಭೂಮಿಯಾದ ತೋಡವು ತುರುಕರ ಪಾಲಾಗಿ ಹೋಯಿತಲ್ಲಾ ಎಂದು ದುಃಖವು ಬೇಯುತ್ತಿದ್ದಿತು. ಆದರೆ ಅವನು ಸೈನ್ಯ, ಹಣ, ಸಹಾಯಸಂಪತ್ತುಗಳು ಯಾವುವೂ ಇಲ್ಲದೆ ಏನು ತಾನೆ ಮಾಡಲಾದೀತು. ಅವನ ಅಧಿರಾಜನಾದ ಚಿತ್ತೂರಿನ ರಾಜನು ಈ ಭಾಗದಲ್ಲಿ ಅವನಿಗೆ ಯಾವ ಸಹಾಯವನ್ನು ಮಾಡಲೂ ಅಸಮರ್ಥನಾಗಿದ್ದನು.

ಆದರೆ ಸುರಾತನು ತೋಡಕ್ಕೆ ಪುನಃ ತಾನು ರಾಜನಾಗಬೇಕೆಂಬ ಆಸೆಯನ್ನು ಮಾತ್ರ ಬಿಡಲಿಲ್ಲ. ಇದು ದೈವಬಲದಿಂದ ಅವನ ಕೋಮಲೆಯಾದ ಪುತ್ರಿ ತಾರೆಯ ಮೂಲಕ ಆಗುತ್ತದೆಂದು ನಿರೀಕ್ಷಿಸುತ್ತಿದ್ದನು. ಅವನಿಗೆ ಗಂಡುಮಕ್ಕಳಿಲ್ಲ. ಅದ್ದರಿಂದ ತಾರೆಯನ್ನೇ ಅವನು ಗಂಡಿನಂತೆಯೆ ಬೆಳೆಸಿ ಶಸ್ತ್ರಾಸ್ತ್ರ ವಿದ್ಯೆಗಳನ್ನೆಲ್ಲಾ ಕಲಿಸಿದ್ದನು. ಬಾಲ್ಯದಿಂದಲೂ ಕುಮಾರಿಯು ಕುದುರೆಯ ಸವಾರಿಯಲ್ಲಿಯೂ ಕತ್ತಿಯನ್ನು ಬೀಸುವದರಲ್ಲಿಯೂ ಬಿಲ್ಲುಬಾಣಗಳನ್ನು ಉಪಯೋಗಿಸುವುದರಲ್ಲಿಯೂ ಸುಶಿಕ್ಷಿತಳಾಗಿದ್ದಳು. ಎಲ್ಲಾ ವಿಧದಲ್ಲಿಯೂ ಅವಳು ವೀರಕನ್ಯೆಯಾಗಿದ್ದಳು. ಅವಳ ಸೌಂದರ್ಯವೂ ಉದಯಕಾಲದ ಸೂರ್ಯನಂತೆ ತೇಜೋಮಯವಾಗಿ ಆಶ್ಚರ್ಯಜನಕವಾಗಿದ್ದಿತು. ಹೀಗೆ ತಾರೆಯು ಸ್ತ್ರೀಯರಿಗೆ ಅಲಂಕಾರಪ್ರಾಯವಾದ ಉತ್ತಮ ಗುಣಗಳಿಂದ ಶೋಭಿಸುತ್ತಿದ್ದಳಲ್ಲದೆ ರಾಜಪುತ್ರಕುಲಾಂಗನೆಗೆ ತಕ್ಕಂತೆ ಸಿಂಹದಂತೆ ಧೈರ್ಯಶಾಲಿನಿಯಾಗಿಯೂ ಇದ್ದಳು.

ಸುರಾತನು ತಾನು ಪುನಃ ತನ್ನ ಸಿಂಹಾಸನವನ್ನು ಹೊಂದುವ ಪುಣ್ಯವು ತನಗೆ ಇಲ್ಲದೆ ಸಾಯುವ ಸಂದರ್ಭದಲ್ಲಿ ತಾರಾಬಾಯಿಯಾದರೂ ತಾನು ಅವಳಿಗೆ ಕೊಡುತ್ತಿದ್ದ ಶಿಕ್ಷಣದ ಮೂಲಕ ರಾಜ್ಯವನ್ನು ಪುನಃ ಸಂಪಾದಿಸಿ ಅನುಭವಿಸುವಂತಾಗಲೆಂದು ಕೋರುತ್ತಿದ್ದನು. ಇದಕ್ಕೆ ಸಾಧಕವಾಗಿ ಇನ್ನೊಂದು ಸಂಕಲ್ಪವನ್ನು ಬೇರೆ ಮಾಡಿದ್ದನು. ಏನೆಂದರೆ ತಾರೆಯನ್ನು ಮದುವೆಯಾಗಬೇಕೆಂದು ಬರುವ ರಾಜಪುತ್ರನು ತೋಡವನ್ನು ಆಕ್ರಮಿಸಿಕೊಂಡಿರುವ ಶತ್ರುಗಳನ್ನು ಜಯಿಸಿದರೇ ಅವನಿಗೆ ಮದುವೆಮಾಡಿಕೊಡುವುದು", ಎಂದು.

ತಾರೆಯ ಮಹಿಮೆಯನ್ನು ರಾಜಪುತ್ರಸ್ಥಾನದಲ್ಲೆಲ್ಲಾ ಹರಡಿ ಅನೇಕ ರಾಜಪುತ್ರರು ಅವಳನ್ನು ಮದುವೆಯಾಗಬೇಕೆಂದು ಬಯಸುತ್ತಿದ್ದರು ಆದರೆ ಸುರಾತನ ಸಂಕಲ್ಪಕ್ಕೆ ಅವರುಗಳು ಒಡಂಬಡದೆ ಇದ್ದದ್ದರಿಂದ ಅವರುಗಳನ್ನು ನಿರಾಕರಿಸುತ್ತಿದ್ದನು. ಹೀಗಿರುವಲ್ಲಿ ಸುರಾತನ ಅಧಿರಾಜನಾದ ಮೇವಾರದ ಮಹಾರಾಣನ ಎರಡನೆಯ ಮಗ ಜಯಮಲ್ಲನು ತಾರೆಯನ್ನು ಮದುವೆಯಾಗುವದಾಗಿ ಕೇಳಿದನು. ಸುರಾತನು ಎಲ್ಲರಿಗೂ ಹೇಳಿದಂತೆ ಅವನಿಗೂ ತನ್ನ ನಿಬಂಧನೆಯನ್ನು ತಿಳಿಸಿದನು. ಜಯಮಲ್ಲನು ದುಷ್ಟನೂ ದುರಾಗ್ರಹಯುಕ್ತನೂ ಪೋಲಿಯೂ ಆಗಿದ್ದನು. ಸುರಾತನ ಮಾತನ್ನು ಕೇಳಿ ಅವನು ಅವನನ್ನೂ ಅವನ ಮಗಳನ್ನೂ ಅಲ್ಲಗಳೆದು "ಇನ್ನು ಸ್ವಲ್ಪ ದಿವಸಗಳಲ್ಲಿಯೇ ನಿನ್ನ ಹೆಮ್ಮೆಯಿಂ ಅಡಗಿ ನಿನ್ನ ಮಗಳನ್ನು ನನ್ನ ಕುದುರೆಯ ಕಾಸ್ತಾರನು ಕೇಳಿದರೂ ಕೊಡುವದಕ್ಕೆ ಸಿದ್ಧನಾಗುತ್ತೀಯೆ" ಎಂದು ಹೀಯಾಳಿಸಿದನು. ಈ ಮಹಾ ಅವಮಾನಕರವಾದ ಮಾತನ್ನು ಕೇಳಿ ಸುರಾತನಿಗೆ ಬೆಂಕಿಯಂತೆ ಕೋಪವೇರಿ ಅವನು ಕತ್ತಿಯನ್ನು ಹಿರಿದು ಒಂದೇ ಏಟಿಗೆ ರಾಜಕುಮಾರನಿಗೆ ಶಿರಚ್ಛೇದನವನ್ನು ಮಾಡಿದನು.

ಈ ವಿಷಯವು ಮಹಾರಾಣನಿಗೆ ತಿಳಿಯಲು ಅವನು ಉದಾತ್ತ ಸ್ವಭಾವದಿಂದ "ನನಗೆ ದುಃಖವಿಲ್ಲ. ನನ್ನ ಮಗನು ಕೇಡಿಗನಾಗಿ ಪುಂಡನಾಗಿದ್ದನು. ಸುರಾತನ ಅಪರಾಧವನ್ನು ಮನ್ನಿಸುವೆನು," ಎಂದು ಹೇಳಿದನು.

ಮಹಾರಾಣನಿಗೆ ಪೃಥ್ವೀರಾಜನೆಂಬ ದೊಡ್ಡ ಮಗನಿದ್ದನು. ಅವನಿಗೂ ತಂದೆಗೂ ಏನೋ ಕಾರಣದಿಂದ ಸರಿಬೀಳದೆ ತಂದೆಯ ಆಗ್ರಹಕ್ಕೆ ಪಾತ್ರನಾಗಿ ದೇಶದಿಂದ ಬಹಿಷ್ಕೃತನಾಗಿದ್ದನು. ಈಗ ರಾಣನು ಪುನಃ ಅವನನ್ನು ರಾಜಧಾನಿಗೆ ಬರಮಾಡಿಕೊಂಡು ಪೂರ್ವದಂತೆ ಇಟ್ಟುಕೊಂಡನು. ಆ ಪೃಥ್ವೀರಾಜನು ಶಸ್ತ್ರಾಸ್ತ್ರಸಂಪನ್ನನಾಗಿಯೂ ಸುಂದರನಾಗಿಯೂ ವೀರ್ಯಶಾಲಿಯಾಗಿಯೂ ಇದ್ದನು. ಅವನು ತಾರಾಬಾಯಿಗೆ ಅನುರೂಪನಾದ ವರನೂ ಆಗಿದ್ದನು. ತಾರೆಯನ್ನು ಮದುವೆಯಾಗಬೇಕೆಂದು ನಿಶ್ಚಯಿಸಿ ಸುರಾತನ ಸಂಕಲ್ಪವನ್ನು ತಿಳಿದು ಅದನ್ನು ನೆರವೇರಿಸುವದಕ್ಕಾಗಿ ತಂದೆಯ ಅನುಮತಿಯನ್ನು ಕೇಳಿದನು. ತಂದೆಯಾದ ಮಹಾರಾಣನು ಅದಕ್ಕೆ ಒಪ್ಪಲು ರಾಜಕುಮಾರನು ಕೆಲವು ಸೈನ್ಯವನ್ನೂ ನೆರೆರಾಜ್ಯಗಳ ರಾಜಪುತ್ರ ವೀರರುಗಳನ್ನೂ ಕರೆದುಕೊಂಡು ಸುರಾತನಿಗೂ ತನ್ನ ಉದ್ದೇಶವನ್ನು ತಿಳಿಸಿ ಹೊರಟನು. ಇದನ್ನು ಕೇಳಿ ತಾರಾಬಾಯಿಯು ತಾನೂ ಪೃಥ್ವೀರಾಜನೊಡನೆ ಹೊರಡಬೇಕೆಂದು ಇಷ್ಟಪಡಲು ತಂದೆಯು ಒಪ್ಪಿ ಅವಳೂ ಕೆಲವರು ಆಪ್ತರಾದ ಪರಿವಾರದೊಡನೆ ಹೊರಟಳು.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

(ಮುಂದುವರಿಯುವದು)

MISLEADING FIGURES

In these days of B.B.C. disputes with musicians over rates of pay, it is interesting to learn that Mr. Jack Payne, famous band leader and show-backer, smiles when he hits the headlines with "Jack Payne gets £25,000 for New Contract" or "New Payne Show Nets £3,000 a week!"

He admits that his earnings have averaged £600 a week, which on paper means £30,000 a year—a lot more than the Prime Minister's salary and allowances. But bitter experience, he adds, has taught him that the true receipts are infinitesimal by comparison.

Out of the £30,000 of a £600 a week artist he may have to pay 10 per cent agent's fee —£3,000. His personal expenses—publicity, handling fan-mail, giving charity shows, and all the trappings that go with the job, will also account for about another 10 per cent. Income tax on the £24,000 balance may be £11,500, surtax a further £10,000. This makes the outgoings £27,500, leaving him with £2,500 a year!—Not so bad—but remember, such a chance comes only seldom: few stars can hope to claim £600 a week, and when it's gone it's gone. There are no pensioning in show business.

Jack Payne has seen plenty of meteoric rises—and helped many. When Anne Shelton first came to sing for him in 1941 she was a war-time discovery who had been earning £12 a week. His broadcasts put her in the top flight, and soon she was booked continuously for dates averaging £800 a week.

Vera Lynn rose from £4 10s. in a Barking workshop to a film, stage and radio average total of £400: at one time more of her records were selling over here than those of Bing Crosby.

Turning to the business of running a show in an autobiography packed with inside information and anecdotes about famous personalities—"Signature Tune" (Stanley Paul, 16s.)—Jack Payne points out that while the gross capacity of some London theatres is over £5,000, you first have to deduct entertainment tax, then the 5 per cent commission on seats sold through the agencies—probably two in every three. That leaves £1,800 profit, but to capture such an audience you must put on a good show, which may be expensive. He has fitted out more than one touring show at a cost of £3,000 and got back only £1,800!

Often it pays better to be the boss of a show, or its author or producer, than to star in it. During the first run of "Private Lives" Noel Coward received over £1,100 a week from his percentage as author, producer, actor and third partner.

"THE RATIONALIST."

Subscription:

	Yearly	½ yearly	Quarterly
	Rs.	Rs.	Re.
Local ...	4/-	2/-½	1/-
Outside ...	5/-	2/50	1/25

Advertisement Rates:

Full Page ...	Rs. 50 per	insertion
Half Page ...	„ 25	„
Quarter Page ...	„ 15	„

Contract Rates on application.

The Manager,
"RATIONALIST."
Chamaraja Road, Mysore

The Rationalist

SCIENCE OF JYOTISHA

(Continued from last issue.)

This is nothing strange either. We know that the human body is but a compound of the several primary elements, and that the planets also specialise in one or more of them. It has been explained also that even outwardly the sun and moon effect the human constitution and human life most intimately. So do other planets also. It is therefore nothing unbelievable that as the planetary motions cause changes in the inter-relations between them and the earth and the earth's inhabitants, certain clear results inevitably occur. To foresee them is all a matter of calculation, experience, and foresight. Those who make out that astrology is all chicanery and legerdemain are but deceiving themselves and the world, and slandering a science of the highest worth to humanity.

The fact is that by long neglect and by lack of cultivation, the science has fallen into desuetude. There were kings and princes of old, both in India and outside, who used to foster the science as a religious duty. King Vikramaditya's patronage of Varaha, Varaha Mihira and Khana, in prehistoric times, is historic. Raja Jai Deva's devotion to the science is worthy of the highest esteem. The patronage of the Khaliffs of Arabia, Al Rashid and Almamun, to the science, which led to its propagation in Europe, is a vivid and praiseworthy story. And the enlightened assistance of King Frederic the Second of Denmark to Tycho Brahe is a fine example. The Princes of India to-day have got wealth, have got opportunities, have got sense, but thanks to the wheedling, enervating, proselytising influence of their worldly European friends, the wealth and the opportunities are squandered in intangible and extraneous pleasures and undertakings. The arts thar were once fostered in the country are now practically defunct owing to the neglect. And the sciences which were once nurtured with meticulous care have now passed into the limbo of dead things. It would be honourable, and indeed glorious, if the Princes would realise that it is part of their duty to revive and foster the great old arts and sciences. Their gross neglect has so far left India to the discredit of being derided as a land of dreamers incapable of mechanical conceptions or scientific understanding. It is time that they were awakened to a consciousness of their duty in the work of rehabilitating the nation, for it is that that will justify their existence in the eyes of their people, and win for them honour and esteem both at home and abroad.

Nor is the responsibility solely theirs. The distinguished men whose names rank amog the leaders of the country, Swarajist or Sanatanist, liberal or quasi-liberal, should in their various fields strive to recover for the great old sciences of the land their rightful place in both the oriental and anglicised institutions of learning. Many of the sciences, including Astronomy, are of high perfection, and those Indians who keep their eyes closed to that fact by reason of certain false prejudices implanted in them by ignorant Europeans, would be guilty of grave and contemptible deriliction of duty.

So far even sentient Indians have been living, like a mesmerist's medium, mechanical lives of utter obedience to the Genius

of British Imperialism, and deprived the younger generation of their intellectual heritage. That generation should now demand to know the extent, scope and status of the scientific knowledge which their ancestors had gathered, before they consent to be spoon-fed in the so-called modern sciences.

The story of the decay of the science of Ayurveda or Indian System of medicine, is one out of many. For over a hundred years that system was thrown overboard, and an increasing number of anglicised doctors have been dispensing tons of western medicine and breathing contempt at the indigenous system. To-day Ayurveda is just coming back into its own, and the Britsh Medical Council is heaping contempt on its own creatures in India!

But other Indian positive sciences, Indian Chemistry and Physics, Botany, Zoology, and Mathematics, Architecture and Sculpture, are still left huddled like lumber in a dark room. And like these, Indian Astronomy, and its utilitarian counterpart, Astrology, are mostly neglected or are receiving but indifferent attention. We could imagine the absurdity of the Universities teaching Philosophy without any reference to the great volume of Indian contribution on that subject. Why then should the other subjects be taught as though they were the monopoly of foreigners, and Indians were blind as bats in all of them? Let us hope that the effects of Britain's powerful dope are now wearing off, and that those responsible will bring up the old scientific treasures, and make them contribute to the further civilization of India as well as of the rest of the world.

So far as Astronomy or Jyotisha is concerned, it is a great science, and India had had pride of place in it till her own sons dropped it from their hands. For intellectual men it is an entrancing study, and its elements must form a necessary part of the average citizen's store of knowledge. Its conclusions enter into the lives of the richest and poorest Indian men and women even to-day. From the Prince's Coronation to the priest's tonsure, from the old man's Diamond Jubilee to the young one's baptism, all events are based on the conclusions of Astronomy. It is not in any sense a dead science, but a living, vital one. It is therefore imperative that it should be most carefully taught, carefully cultivated, and correctly interpreted. The formulas and calculations now current are based on observations thousands of years old. The planetary motions are not constant for all time. As ages pass differences however slight occur in their motions and positions; and astronomical as well as astrological calculations made in ignorance of the latter are likely to go wrong, and bring both the science and the scientist into disrepute, and also place the whole community in error with regard to its ceremonial observances. It is therefore urgent that Jyotisha should be made a prominent subject of study in Universities and oriental seminaries, and that it should be taught not as a dead classic but as a living science, with the necessary equipments described by the old masters. Alongside, if a few Observatories are established, at Madras, Tirupati, Mysore, Bombay, Ujjain, Benares and Calcutta it would not be a bad thing. There is no great or civilised nation in Europe which has not its own first class observatory. The Greenwich Observatory is not the least part of England's imperial magnificence. India's advance is not to be achieved by copying only the evils which swarm the inner life of England. If we have not the sense to rationalise and improve our life, by our own voluntary thought, we ought at least to observe the

best in other societies and try to emulate them. That is possible when we get over our normal torpor, our present normal qualities of indifference and procrastination. Now that the attention of those responsible has been formally drawn to it, let us piously hope that the needful action will be taken, by some well-minded prince, some public spirited politician, some rational educationist, or some honest champion of the cause of civilisation and the humanities. We must leave it to the good sense of any or all of these: for it is hardly a matter for which one could start a Satyagraha just now, though that time may also come!

ALUMINIUM BRIDGE

A footbridge of welded aluminium—the first of its kind in the country—is soon to span the Griboyedov Canal in Leningrad.

Replacing an old wooden foot-bridge, it was designed at the city's Institute of Civil Engineering.

Leningrad, built on the River Neva and a host of canals, creeks and inlets of the Gulf of Finland, is a city of bridges.

There are nearly 600 of them, large and small.

MAGNETIC ENGINE

A group of engineers of the Kiev Urban Electric Transport Plant together with scientists of the Kieve Polytechnical Institute have constructed a unique engine for monorail locomotive. Usually the engine puts the train into motion with the help of a reduction gear or by a chain drive. The new engine has none of that—it moves in a magnetic field.

It is light in weight, and noiseless, and can develop a speed of up to 400 khph. The engine is scores of times lighter than all the existing tram and trolly-bus engines.

Recently the plant was visited by delegates from firms in West Germany, the Netherlands and Japan, to buy the licences for building the engine. Swedish and French firms also displayed great interest.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

The Great tenth Century work on Samskrit and Prakrit Rhetoric.

EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

TWO VOLUMES Rs. 25/- each.

POLITICS, PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imagi-ative subjects.

289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

ENGLISH-SANSKRIT DICTIONARY

by Dr. SIR MONIER WILLIAMS

Revised Edition

An asset to all Libraries 45/-

Reprinted from Rationalist 4-11-68 & 11-11-68.

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.S.E. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He eoncludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

ಮು||ರಾ|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ತೀನುದ್ಯುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition tmodern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯು ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಕರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾವ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆಗೆದನೇಲೆ ಮುಗಿಯುವನವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡಂ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.

Registered No. BG. 287.

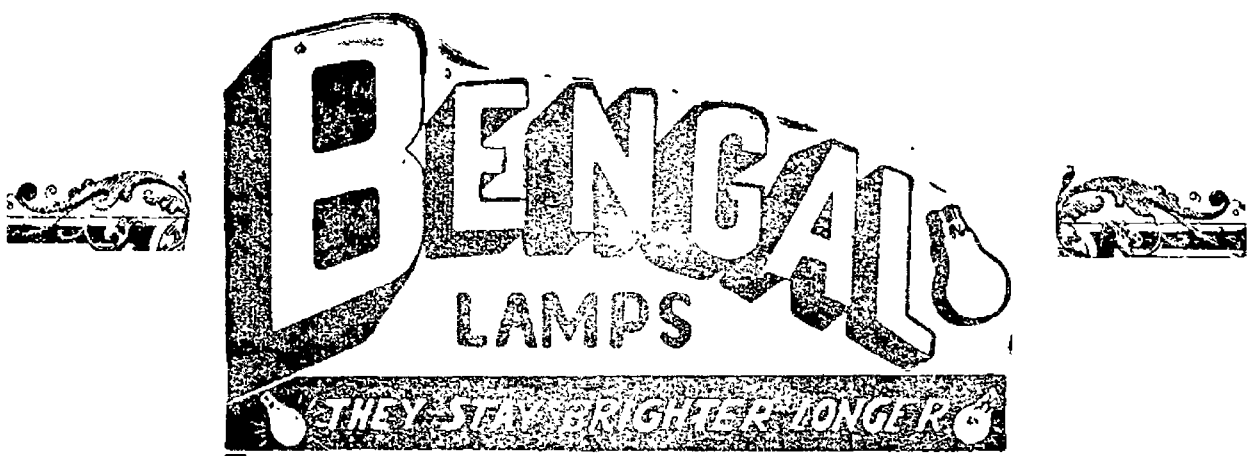
THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXIX No. 9-10] Monday 23-12-68 & 30-12-1968 [PRICE 00-10 NP



HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ತಾರಾಬಾಯ್

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

ಪೃಥ್ವೀರಾಜನೂ ತಾರಾಬಾಯಿಯೂ ಸೈನಿಕರೂ ಪ್ರಯಾಣ ಮಾಡಿ ತೋಡಕ್ಕೆ ಸ್ವಲ್ಪ ದೂರದಲ್ಲಿರುವ ಕಾಡಿನಲ್ಲಿ ತಂಗಿದರು. ಆ ದಿನ ಮುಸಲ್ಮಾನರಿಗೆ ಮಹಾ ಸಂಭ್ರಮವಾದ ಮೊಹರಂ ಹಬ್ಬದ ಕಡೆಯ ದಿನ. ಅವರುಗಳು ಆ ಸಂಭ್ರಮದಲ್ಲಿರುವಾಗ ರಾಜಪುತ್ರ ಸೈನ್ಯದಿಂದ ಮೂರು ಜನ ಕುದುರೆ ಸವಾರರು ವೇಷವನ್ನು ಮರೆಸಿ ಕೊಂಡು ಕೋಟೆಯೊಳಗೆ ಸೇರಿಕೊಂಡರು. ಅರ್ಧರಾತ್ರಿಯ ಸಮಯಕ್ಕೆ ಈ ಮೂರು ಜನರೂ—ಪೃಥ್ವೀರಾಜನೂ ತಾರಾಬಾಯಿಯೂ ಮತ್ತೊಬ್ಬ ರಾಜಪುತ್ರವೀರನೂ—ಕೋಟೆಯ ಬಾಗಿಲಿಗೆ ಹೋಗಿ ಅಲ್ಲಿ ಅರ್ಧೋನ್ಮತ್ತರಾಗಿದ್ದ ಕಾವಲುಗಾರರನ್ನು ಕೊಂದು ಕೋಟೆಯ ಬಾಗಿಲನ್ನು ತೆರೆದರು. ಮೊದಲೇ ಸಂಕೇತ ಮಾಡಿದ್ದಂತೆ ಹೊರಗಡೆ ಬಂದಿದ್ದ ಇವರ ಕಡೆಯ ಯೋಧರು ಆಗ ಊರೊಳಕ್ಕೆ ಪ್ರವೇಶಿಸಿ ನಾಲ್ಕಾರು ಕಡೆಯೂ ಹರಡಿಕೊಂಡು ಎದುರಿಗೆ ಬಂದ ಪ್ರತಿಭಟರನ್ನೆಲ್ಲಾ ಕತ್ತರಿಸುತ್ತಾ ಬಹು ಮಂದಿಯನ್ನು ಕೊಂದು ಉಳಿದವರನ್ನು ಊರಿನಿಂದ ದಿಕ್ಕಾಪಾಲಾಗಿ ಓಡಿಸಿ ಊರನ್ನು ಅಕ್ರಮಿಸಿಕೊಂಡರು.

ಈ ಸಮಾಚಾರವನ್ನು ಕೂಡಲೆ ಮಹಾರಾಣನಿಗೂ ಸುರಾತನಿಗೂ ಹೇಳಿಕಳುಹಿಸಲು ಸುರಾತನು ಸಂತೋಷದಿಂದ ತನ್ನ ಪರಿವಾರದೊಡನೆ ತನ್ನ ಪೂರ್ವದ ರಾಜಧಾನಿಗೆ ಬಂದನು. ಪೃಥ್ವೀರಾಜನು ರಾಜನೈಭವದೊಡನೆ ಅವನನ್ನು ಎದುರುಗೊಂಡು ಊರೊಳಗೆ ಮೆರವಣಿಗೆ ಮಾಡಿಸಿ ಅರಮನೆಗೆ ಕರೆದುಕೊಂಡುಹೋದನು. ಅನಂತರ ಸುರಾತನು ಅತ್ಯಂತ ಸಂತೋಷದಿಂದ ಮಹಾರಾಣನನ್ನು ಬರಮಾಡಿಕೊಂಡು ಯುವರಾಜ ಪೃಥ್ವೀರಾಜನಿಗೂ ರಾಜಕುಮಾರಿ ತಾರಾಬಾಯಿಗೂ ವಿವಾಹವನ್ನು ಮಹಾ ಸಂಭ್ರಮದಿಂದ ಬೆಳೆಸಿ ನಂತರ ತೋಡದ ಸಿಂಹಾಸನಕ್ಕೆ ಪೃಥ್ವೀರಾಜನಿಗೆ ಪಟ್ಟವನ್ನು ಕಟ್ಟಿ ತಾನು ಬದ್ರೀನಿಗೆ ಹೋಗಿ ಅಲ್ಲಿ ವಿರಕ್ತಿಯಿಂದ ಕಾಲ ಕಳೆಯುತ್ತಿದ್ದನು. ತೋಡದಲ್ಲಿ ಪೃಥ್ವೀರಾಜನೂ ತಾರಾಬಾಯಿಯೂ ಸುಖದಿಂದ ಕೆಲವು ಕಾಲ ರಾಜ್ಯಭಾರ ಮಾಡಿದರು.

ಒಂದೆರಡು ವರ್ಷಗಳು ಕಳೆಯುವದರಲ್ಲಿ ನವವಧೂವರರಿಗೆ ವೃತ್ಯುವು ಅನಿರೀಕ್ಷಿತವಾಗಿ ಪ್ರಾಪ್ತವಾಯಿತು. ಪೃಥ್ವೀರಾಜನಿಗೆ ಪ್ರೇಮಪಾತ್ರಳಾದ ಒಬ್ಬಳು ಸಹೋದರಿ ಇದ್ದಳು. ಅವಳನ್ನು ಪ್ರಭುರಾಯನೆಂಬ ವರನಿಗೆ ಕೊಟ್ಟು ಮದುವೆಯಾಗಿ ಅವಳು ಗಂಡನ ಮನೆಯಲ್ಲಿ ಇದ್ದಳು. ಪ್ರಭುರಾಯನು ಬಹಳ ನೀಚನಾಗಿ ಸುರಾಪಾನ ಮುಂತಾದ ದುಷ್ಪವೃತ್ತಿಗಳಿಗೆ ಈಡಾಗಿ ಹೆಂಡತಿಗೆ ಸಹಿಸಲಾರದಷ್ಟು ಕಷ್ಟವನ್ನು ಕೊಡುತ್ತಿದ್ದನು. ಅವಳು ದುಃಖವನ್ನು ತಾಳಲಾರದೆ ಅಣ್ಣನಾದ ಪೃಥ್ವೀರಾಜನಿಗೆ ತನ್ನ ಶೋಚನೀಯವಾದ ಸ್ಥಿತಿಯನ್ನು ತಿಳಿಸಿ ಹ್ಯಾಗಾದರೂ ತನಗೆ ಬಿಡುಗಡೆಯನ್ನು ತರಬೇಕೆಂದು ಮೊರೆಯಿಟ್ಟಳು. ಪೃಥ್ವೀರಾಜನು ತಕ್ಷಣವೇ ಅನುಮತಿಯನ್ನು ಪಡೆದು ತಂಗಿಯೂರಿಗೆ ಹೋಗಿ ಅಲ್ಲಿ ಪ್ರಭುರಾಯನನ್ನು ಜೆನ್ನಾಗಿ ದಂಡಿಸಿ ಅವನ ಹೆಂಡತಿಯ ಪಾದುಕೆಯನ್ನು ಅವನ ತಲೆಯ ಮೇಲಿಟ್ಟು ಮುಂದೆ ಅವನು ಎಂದೆಂದಿಗೂ ಅವಳನ್ನು ಗೌರವಿಸುವಂತೆ ಪ್ರಮಾಣ ಮಾಡಿಸಿದನು.

ಪ್ರಭುರಾಯನು ಹೇಡಿಯಾಗಿಯೂ ಪೃಥ್ವೀರಾಯನನ್ನು ಕಂಡರೆ ಭಯಸ್ಥನಾಗಿಯೂ ಇದ್ದದ್ದರಿಂದ ಇವನು ಹೇಳಿದಂತೆ ಮಾಡಿ ನಂತರ ಹೊಟ್ಟೆಯಲ್ಲಿ ಇವನ ಮೇಲೆ ತೀಕ್ಷ್ಣವಾದ ದ್ವೇಷವನ್ನು ಕಾರುತ್ತಾ ಹ್ಯಾಗಾದರೂ ಇವನನ್ನು ಕೊಂದು ಮುಯ್ಯಿ ತೀರಿಸಿಕೊಳ್ಳಬೇಕೆಂದು ಮಾಡಿಕೊಂಡನು. ಹಾಗೆಯೇ ಮಾರನೆಯ ದಿನ ಪೃಥ್ವೀರಾಜನ ಊಟದಲ್ಲಿ ವಿಷವನ್ನು ವಿಶ್ವಾಸಮಾಡಿ ಬಡಿಸಲು ಅವನು ತಿಳಿಯದೆ ಅದನ್ನು ತಿಂದು ಮುಮೂರ್ಷಾವಸ್ಥೆಯನ್ನು ಹೊಂದಿದನು. ಕೂಡಲೆ ಅವನ ತಂಗಿಯು ಈ ದುಃಖ ಸಮಾಚಾರವನ್ನು ತೋಡದಲ್ಲಿ ಪೃಥ್ವೀರಾಜನ ಇನ್ನೂ ಬಾಲಿಕೆಯಾದ ಪ್ರೇಮಪತ್ನಿ ತಾರಾಬಾಯಿಗೂ ಚಿತ್ತೂರಿನಲ್ಲಿ ತಂದೆ ಮಹಾರಾಣನಿಗೂ ಹೇಳಿಕಳುಹಿಸಲು ಅವರೆಲ್ಲರೂ ಓಡಿಬಂದರು. ಅಷ್ಟರೊಳಗೆ ರಾಜಪುತ್ರನೂ ತಾರೆಯ ಹೃದಯೇಶನೂ ಸಹೋದರೀವತ್ಸಲನೂ ಆದ ಪೃಥ್ವೀರಾಯನು ಪ್ರಾಣವನ್ನು ಬಿಟ್ಟಿದ್ದನು. ಎಲ್ಲರೂ ಘೋರವಾದ ಸಂಕಟದಲ್ಲಿ ಮಗ್ನರಾದರು.

ತಾರೆಯು ಗಂಡನೊಡನೆ ತಾನು ಸಹಗಮನವನ್ನು ಮಾಡುವದಾಗಿ ಸಂಕಲ್ಪಿಸಿದಳು. ಆಗ ಇವಳಿಗೆ ಇನ್ನೂ ೧೮ ವರ್ಷ. ತಂದೆಯಾದ ಸುರಾತನೂ ಮಾವನಾದ ಮಹಾರಾಣನೂ ಕಳುಹಿಸಿಯಿಂದಲೂ ಪ್ರೀತಿಯಿಂದಲೂ ಬೇಡವೆಂದು ಎಷ್ಟೋವಿಧವಾಗಿ ಹೇಳಿದರು. ಆದರೂ ಅವಳು ಕೀರ್ತನೀಯರಾದ ಆರ್ಯಮಹಿಳೆಯರ ಮಾರ್ಗವನ್ನು ಅನುಸರಿಸಿ ತನ್ನ ಪ್ರಾಣಕ್ಕೆ ನಾಯಕನಾದ ಗಂಡನನ್ನು ಹಿಂಬಾಲಿಸುವೆನೆ ಹೊರ್ತು ಅವನನ್ನು ಅಗಲಿ ಒಂದು ನಿಮಿಷವೂ ತನಗೆ ಈ ಲೋಕದಲ್ಲಿ ಸುಖವಿಲ್ಲವೆಂದು ಅವರಿಗೆ ಉತ್ತರ ಹೇಳಿದಳು. ಅವರು ಅವಳ ಸ್ಥೈರ್ಯಕ್ಕೆ ಮೆಚ್ಚಿ ಅವಳ ಇಷ್ಟದಂತೆಯೇ ಆಗಲೆಂದು ಒಪ್ಪಿದರು. ಪೃಥ್ವೀರಾಯನಿಗೆ ಚಿತೆಯು ಏರ್ಪಟ್ಟಿತು. ಕೋಮಲವಾದ ಮತ್ತು ಯೌವನದಿಂದಲೂ ವೀರ್ಯದಿಂದಲೂ ಪ್ರಫುಲ್ಲವಾದ ರಾಜಪುತ್ರನ ಶವವನ್ನು ಚಿತೆಯಮೇಲಿರಿಸುತ್ತಲೂ ಹಿರಿಯರೂ ಬಂಧು ಮಿತ್ರರೂ ರಾಜ ಪರಿವಾರದವರೂ ಕಣ್ಣುಗಳಲ್ಲಿ ನೀರು ಬಿಡುತ್ತಾ ನಿಂತಿರಲು, ಸಮಾಪದಲ್ಲಿ ನಾನಾವಿಧವಾದ ವಾದ್ಯಗಳು ಮೊರೆ ಇಡುತ್ತಿರಲು ಚಿತೆಯಲ್ಲಿ ವೈದಿಕರು ಅಗ್ನಿ ಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿದರು. ಆಗ ಹರಿದ್ರಾಕುಂಕುಮಶೋಭಿತಳಾಗಿ ಪೀತಾಂಬರಧಾರಿಣಿಯಾಗಿ ಅರಳಿದ ಕಮಲದಂತೆ ವಿರಾಜಮಾನಳಾದ ಮಹಾಸತಿ ತಾರಾಬಾಯಿಯು ತಂದೆ ಮಾವಂದಿರಿಗೆ ನಮಸ್ಕರಿಸಿ ಎಲ್ಲರೂ ಜಯಜಯಧ್ವನಿಗಳನ್ನು ಮಾಡುತ್ತಿರಲು ಗಂಭೀರವಾದ ನಡಿಗೆಯಿಂದ ಚಿತೆಯನ್ನು ಸಮಾಪಿಸಿ ಅದರ ಮೇಲೆ ಮಲಗಿದ್ದ ಗಂಡನ ದೇಹದ ಮಗ್ಗುಲಲ್ಲಿ ಮಲಗಿ ಭವಾನಿಸ್ಮರಣೆಯನ್ನು ಮಾಡುತ್ತಾ ಕಣ್ಣುಗಳನ್ನು ಮುಚ್ಚಿಕೊಂಡಳು. ನೆರೆದಿದ್ದವರೆಲ್ಲರೂ ಆರ್ತನಾದವನ್ನು ಮಾಡತೊಡಗಿದರು. ಚಿತೆಗೆ ಬೆಂಕಿಯನ್ನು ತಾಕಿಸಲು ಎಲ್ಲವೂ ಹತ್ತಿಕೊಂಡು ಪೃಥ್ವೀರಾಜ ತಾರೆಯರು ತೋಡವನ್ನು ಮ್ಲೇಚ್ಛರಿಂದ ಜಯಿಸುವುದಕ್ಕೆ ಇಬ್ಬರೂ ಕೈಹಿಡಿದು ಹೋಗಿ ಜಯಿಸಿಕೊಂಡು ಬಂದಂತೆ ಪರಲೋಕಯಾತ್ರೆಗೆ ಇಬ್ಬರೂ ಕೈಹಿಡಿದು ಹೋದರು. ಅವರ ಕೋಮಲವಾದ ದೇಹಗಳೆರಡೂ ಭಸ್ಮವಾದವು. ಅವರುಗಳ ಕೀರ್ತಿಗಳು ಅಚಂದ್ರಾರ್ಕವಾಗಿ ನಿಂತಿವೆ.

THE CAUVERY IN MYTHOLOGY

Londoners do not attach sanctity to the Thames, nor Americans to the Hudson. But to Indians, the Ganges, the Jumna, the Godavery, the Cauvery, are sanctified. Their waters may give food, may give wealth, may give light to the nation. But they are not dear on that account. They are sacred because their waters purify and sanctify the body, and liberate the soul.

The legend of the Ganges is well-known. Born from Vishnu's feet, descending through Bhagiratha's prayer, lost in the coils of Shiva's head, and flowing thence for the salvation of the myriads.

The mythology of the Cauvery is not so simple, or so well-known.

Kavera, an ancient king, performs tapas. Brahma becomes visible to him, and asks his desire. Kavera wants moksha, salvation. Brahma says that he will not give him moksha, but will give him a daughter who will give him moksha. That daughter is known as Cauvery, alias Lopamudra. Then Lopamudra wants to serve the world, and performs tapas.

At the same time, young Agasthya is performing tapas. God becomes visible to Agasthya, and asks him what he wants. Agasthya wants moksha. God says, "No," you must marry first Lopamudra, and afterwards have moksha." He then becomes visible to Cauvery and asks her what she wants. She wants to become a river and sanctify mankind. God says, "Agasthya will come and marry you, and take you South, where you can become a sacred river."

Agasthya then marries Lopamudra, and takes her South, and settles at Sahyadri in Coorg. Later on a great storm arises, and Lopamudra is transformed into Cauvery.

People who think of Cauvery forget the great story about Lopamudra. Once, on a travel, Agasthya is ill and unconscious, on the road, and Lopamudra has to carry him on her shoulder in the dark. Unfortunately, his dangling foot touches some holy person on the road, and he angrily curses, "Let the man whose foot touched me die before sunrise," Lopamudra hears the words and swears, "If I am a woman of *Paativrathya* (chastity), let not the Sun ever rise!" Next day, the Sun, great saviour of the world, does not rise, and the world is plunged in darkness. The Devas are in consternation, and Brahma and Indra come and beg Lopamudra to lift the ban. She tells them about the curse, and says that the ban could not be lifted unless her husband's life is assured. They grant Agastya immunity from the curse, and long life, and she lifts the ban. That Lopamudra becomes the Cauvery. A great woman, and a great river!

Having become a river, Cauvery has another wish, and prays to God:

"Lokay Saridbhyassarvaabhyo
Gangyva pravaraadhikaa |
Divyaayaa api Gangaayaah
bhaveyamadhikaapyaham ||

"Sire, Of all rivers in the world, Ganga is said to be the most sacred. Make me greater than her."

"Gangaa matpaada sambandhat
Saridbhyaschaadhikaa kila |
Sadaa madvaasa sambandhaat
twam tatobhydhikaa bhava ||"

God replies,

"Ganga is sacred because she starts from my feet. You become more sacred, by having myself near you." So at Seringapatna, at Sivasamudram, and at Srirangam, shrines of Ranganatha adorn the bosom of the Cauvery and sanctify her.

G. R. Josyer.

(To be continued.)

Nehru, Deputy Prime Minister Sardar Patel and other Cabinet Ministers were immediately informed of the tragedy.

Pandit Nehru and Sardar Patel and other Ministers rushed to Birla House.

The Military Secretary to the Governor-General Col. D. H. Currie and General Bucher, Commandar-in-Chief, and the Jam Saheb of Navanagar also arrived immediately.

The Governor-General Lord Mountbatten called at Birla House half an hour after the assassination and was at the bedside of Mahatma Gandhi for nearly an hour.

The news of Mahatma Gandhi's death flashed throughout the city in a few minutes. Business houses, shops, restaurants and cinema houses were immediately closed. A marriage procession proceeding along Connaught Place halted and dispersed silently. Traffic in the city came to a standstill. Men, women and children who were on their evening walk at Connaught Circus were visibly moved and many of them broke into tears. Crowds of people hurried to Birla House on foot.

\+ + +

An A. P. I. Correspondent, who was present when Mahatma Gandhi was assassinated, says:

"The congregation of about 500 was anxiously waiting for Mahatma Gandhi to arrive at the prayer meeting when it was 5 o'clock. Mahatma Gandhi was delayed by 5 minutes. He emerged out of Birla House, being supported by his grand-daughters, Ava Gandhi and Manu Gandhi, and walked briskly, as was his custom, to the prayer platform. As he approached the congregation, they split into two parts to make a passage for him to reach the platform.

When Mahatma Gandhi was 15 yards from the platform, I heard a shot, about two yards ahead of me I spotted the man who fired the shot and saw him hold a revolver in his right hand at right angles. Three more shots followed in succession.

I saw Mahatma Gandhi collapse. He appeared to be hit in the stomach, and I was shocked to see blood oozing out and staining his white dhoti. There was immediate panic. For a minute I was dazed.

Immediately these who were behind the assailant overpowered him and seized him by the wrist. His revolver dropped to the ground The assailant was dressed in a khaki shirt of military design and in a pair of trousers. The police, who were on sentry duty, took hold of the man. I rushed to the spot where Mahatma Gandhi had fallen.

I saw Mahatma Gandhi bleeding. His eyes were closed and his head bent. His hands were folded as if in prayer. He was held up in a sitting posture by his grand-daughters. Immediately Mahatmaji was carried by four or five persons into Birla House. The doors of the room where Mahatma Gandhi was laid to rest were closed and no visitors were allowed to enter. I waited among a large anxious crowd in Birla House. I saw Dewan Chamanlal coming from inside the house at 5-35. I asked him "How is Mahatma Gandhi?" He replied. "He is still alive." Five minutes later a member of the camp, pale and grief-stricken, emerged out of Mahatma Gandhi's room. He said, "Bapu is dead"!

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS. F.R.E.S.B. M.R.S.I.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and ecoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, adn expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

"A Jewel of a book."

"An ornament to every Library."

Price: Rs. 10.

SANSKRIT WISDOM

By G. R. Josyer,

Member, Royal Society of Literature, Gt. Britain.

"Sri G. R. Josyer, who is a well-known scholar and writer, has given us this work, a treasury of the great ideas in our Sanskrit literature. The author has given to us a garland of diverse flowers of ethical and spiritual wisdom. But he has not stated where he took each of the flowers. I shall quote a few of them."

"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

The author enumerates all the 64 traditional Indian Arts (Kalas). He eoncludes with precious sayings on Government and Yoga.

"If the king be an enemy of virtue, morality and strength, people should desert him as the ruinor of the State."

Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

CHOWKHAMBA SANSKRIT SERIES OFFICE, VARANASI. 8-2-67.

"Kindly send us by V.P.P.

10 copies Sanskrit Civilization" by G. R. Josyer.

3 copies "Sanskrit Wisdom," by G. R. Josyer.

3 copies "History of Mysore" by G. R. Josyer."

* * * * Price: Rs.10.

CORONATION PRESS, 100 Feet Road, Mysore, India.

Maharaja Bhojaraja's
SHRINGARA PRAKASHA

VOL. I. PRAKASHAS 1 TO 8. Rs. 25.

VOL. 2 PRAKASHAS 9 TO 14 Rs. 25.

of absorbing interest. Handsomely printed and bound.

The Great Tenth Century work on Samskrit Rhetoric

REVISED AND EDITED BY

G. R. JOSYER

FOUNDER DIRECTOR,

INTERNATIONAL ACADEMY OF SANSKRIT RESEARCH, MYSORE.

WITH THE AID OF PANDITS.

"Shringara Prakasha is in essence an encyclopadia of Indian thought and Indian locution.

It is the good fortune of India that the manuscript of this great work was discovered in 1920, and the Indian world of literature owes a deep debt to Sri Yathiraja Swami of Melkote for having brought the book to light.

Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* *

Messrs MUNSHIRAM MANOHARLAL, Oriental Booksellers, Delhi-6.

25-6-63.

"We shall like to congratulate you on this success in bringing out a great Sanskrit work of importance.

Please send 12 copies of Vol. II, and 3 copies of "Sanskrit Wisdom."

§ § §

Delhi 28-12-63

Please supply us with the following by V. P. Post:

1. Shringara Prakasha I Vol. 5 copies.
2. ,, II 3 copies.

The book should be rushed immediately as these may be required for exhibition purposes at the 26th International Congress of orientalists beginning from 4th to 10th. Munshi Ram Manohar Lal, Delhi-6."

§ § §

CHOWKHAMBA SANSKRIT SERIES OFFICE, Varanasi I 28-1-67.

Kindly send us the following by V.P.P.

5 sets "Shringara Prakasha" 1-2 Parts.

3 copies Rigveda Samhita Pada patha.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Josyer.